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Sacramento, Cal. Bee
AUGUST 10, 1923

INDIAN BEADS FOUND NEAR GRASS VALLEY THOUGHT TO BE OLD

GRASS VALLEY (Nevada Co.), August 10.—Alfred Kramm, youth of this city, found a string of Indian beads on the Butler ranch, near this city. The string which bound the beads crumbled on being touched, but the beads were gathered from the ground and preserved.

A portion of the beads are of stone and apparently of aborigine manufacture, while others are of glass and are believed to have been secured by the Indians from some early day trader.

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INDIAN DRESS CALIFORNIA

In his Narrative of a Journey round the World, Gerstaecker describes an Indian village he passed through in October 1849, while traveling north toward Reading. The village was situated on the north bank of Feather River, not far above its junction with the Sacramento.

"The dress of the women consisted of a blanket thrown round the shoulders, and a short but thick kind of mat, or rather apron, made out of reeds or rushes. The men on the contrary, sported nearly every fashion in the world; some were entirely naked without even a waist coat, merely with some ornament in the hair; others had a blanket wrapped around them, while others again wore a perfectly European dress with everything belonging to it, except shoes. Their national ornaments seemed to be of a very simple kind; they all had, both men and women, their ears pierced, and wore in these a simple piece of wood or quill ornament and painted. They also tattoo, but I only saw a few of them with these

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marks, and then on the chin, only, with fine blue stripes running down from the corners of the mouth."

F. Gerstaecker, Narrative of a Journey round the World, 152-153, 1855.

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CALIFORNIA

Gerstaecker, in his Narrative of a Journey round the World, describes an Indian village on the north bank of Feather River, not far above its junction with the Sacramento, in October 1849.

"The first village we passed seemed very thickly inhabited, or else everybody was before his own door or upon the roof of his hut, where the men were principally sitting, and seemingly enjoying the warm sun with a great deal of pleasure. They were nearly all naked, squatting with their backs together, and appearing not to take the least notice of the white passers. Only upon one hut four fellows were stationed, three naked and one wrapped up in a fiery red blanket, who seemed to find peculiar amusement in our appearance, talking, arguing with each other, and laughing. The women were nearly all busy, diving, though, whenever they got a chance, away into their huts as soon as the white strangers approached them. We saw a singular kind of ornament in one of these villages; it was a long

pole, upon the upper part of which 5 or 6 very well stuffed wild geese were fastened just as if they were running up the pole with outstretched necks. Not speaking the language, I could not inquire of the natives for what purpose they had set up such a sign, for there was no wild goose hotel in the neighborhood; but what I heard afterward of the tribe makes me think it was a kind of national emblem, the favorite animal of the tribe, and as likely as not that from which the whole tribe derives its name, as other tribes in California are called cayotas, and also in the Atlantic States Wolves and Foxes."

F. Gerstaecker, Narrative of a Journey round the World, 153, 1855.

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INDIAN VILLAGE & acorn cache CALIFORNIA

F. Gerstaecker, in his Narrative of a Journey round the World, writes of his wanderings with a small party of prospectors through California. In October 1849 he was making for Reading, following the Sacramento River. He says:

"We crossed Feather River by wading it, and camped on the other side. On this day we came to the first Indian village, built on the banks of the river, and consisting of at least 30 or 35 well-made huts, dug half in the ground, and walled and roofed very much like those of the Mandan Indians of North America. The huts were dug about 4 ft deep into the ground, strong posts being set up in the inside and the middle, with rafters and beams across them, which were overlaid and connected with branches, and finally covered with a thick and well-beaten coat of earth, which was of a perfectly round shape and turned off the rain completely. Above ground they rose to a height of 6 or 8 ft, having a small and low

entrance, through which the inhabitants had to crawl in or out. A hole for the smoke was left exactly in the center.

These villages look rather singular through a quantity of cylindrical, plait-work erections, made out of cane, about 10 ft high, and 4 ft in diameter. They serve to hold the winter provisions for the natives, and generally stand singly by the separate huts to which they belong, sometimes, though, 3 or 4 together, looking very much like a watch-tower, scattered through the camp."

F. Gerstaecker: Narrative of a Journey round the World, 152, 1855.

INDIANS ON YUBA RIVER

Harry L. Wells in a chapter on 'The Discovery of Gold in California,' in Gilbert, Wells & Chambers, History of Butte County, California, gives an account of the discovery of gold on Yuba river related to him by Jonas Spect, in which Spect who was accompanied by an Indian from Johnson's ranch tells how from Longs Bar he went on to Timbuctoo ravine and the next day, about the first of June 1848, prospected up stream. "The Indian," he says, "was [121] well acquainted, and he piloted me up to the location of Rose bar, where we met a large number of Indians, all entirely nude and eating clover." —Harry L. Wells, Gilbert Wells & Chambers, History of Butte County, California, p. 121, 1882.

Hock Farm Midoo

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INDIANS OF HOCK FARM PREPARING FOR ATTACK ON COLUSI INDIANS

The Daily Alta California, July 30, 1851, publishes the following note under the heading 'Sacramento Intelligence'.--

"The Indians at Hock Farm are preparing to go against the tribe of Colusi Indians, who have been committing outrages upon the rancherias of the former. It is stated that Capt. Sutter's youngest son accompanies the Diggers in their expedition as chief. This, probably, is his first war path."

Daily Alta California, July 30, 1851.

Indians on American River

J. Tyrwhitt Brooks M.D., in his book entitled Four Months Among the Gold-Finders in Alta California (London 1849) , states that on leaving Sutter's Fort for the gold mines they passed several Indian villages and now and then caught sight of the river and the line of Oak trees which bordered it. (p.49). See also 110-113.

CAPTAIN SUTTER

J. Tyrwhitt Brooks M.D., in his book entitled Four Months Among the Gold-Finders in Alta California (London 1849) states that he visited Captain Sutter at his establishment on the Sacramento and has much to say of the Fort and Indians (pp.27-49; 110-113)

MIDU REFERENCES

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The Northern Maidu, Bull.Am.Mus.Nat.Hist., Vol. 17, part 3, pp. 119-346, May 1905.

Powers:

Tribes of California, The Maï-du or Maï-deh, pp. 282-438, 1877.

C. C. Parry:

Rancho Chico, The Overland Monthly, Vol. 11, (second series), No. 66, pp. 561-576, June 1888.

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Lt. George H. Derby, writing in November 1849, states:

"There are two rancherias of Indians upon the Sacramento, one upon Butte Creek, three upon Feather River, and one upon Bear Creek (about 10 miles above the post), which have come under my observation. All of these together must contain something under 1000 individuals, men, women, and children. I was informed that upon the Upper Feather and Yuba Rivers were some two or three thousand living in the hills, but whether belonging to the same tribe with those of the valley I could not ascertain. All that I have seen appear equally ugly, harmless, and inoffensive; but, being perfectly barbarous, and as I imagine, more from instinct than reason, they are liable to commit, at any moment, some unexpected outrage, for which neither themselves nor any one else can assign a reason."

--Derby-& Williamson: Geology and Topography of California. 31st Cong. 1st Sess. Senate, Ex. Doc. 47, p. 15, 1850.

Jules Remy, writing in August 1855, states that traveling easterly from Sacramento, when between Texas Hill and Mormon Island, he met some Indians. He describes them as follows:

"We came upon a small Indian encampment, composed of huts formed of willow branches stuck into the ground, and affording imperfect shelter from the rays of the sun. These Indians, who belong to the tribe called Diggers by the Californians, were busy cooking. They are a silent race, the women especially, who besides are hideous and far from clean. The food they were preparing consisted of elderberries, and of very small flat fish salted and dried. We saw an infant so thoroughly swaddled in turf that it could stir neither hand nor foot. One of the savages spoke a little English. He showed us, with a sort of pride, a bottle of villainous brandy, a liquor which all savages are too eager for, to admit of their being easily civilized. The arrows of these Indians are adorned with feathers and tipped with

a sharp-edged flint. They use these weapons to kill the hares which abound in the neighborhood. The Diggers have a large slit in their ears, through which they pass a stick decorated with porcelain beads or crockery of all colours. This ornament gives a singular expression to the countenance. Among the aliments of these savages I observed a paste of meal, seeds of conifers, and different sorts of not over-relishing fruits."

--Remy and Branchley: Journey to Great Salt Lake City, I, 14, 1861.

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TOTOS TRIBE

The 'Marysville Weekly Express' of March 13, 1858 quotes the following from the 'North Californian'.--

"The Totos, are a tribe of Diggers whose hunting grounds are in the vicinity of the Berry Creek and Virginia Saw Mills. On an ill-starred day one of their youthful warriors, in pursuit of some ferocious beast , probably a grass-hopper, strayed to the vicinity of the Digger Rancheria, at Thompson's Flat. He partook of their hospitalities for the night and in the morning eloped with one of their squaws and a basket of manzineto berries. On Friday last, the outraged Digger met the amorous Toto, on the bar, in front of the town of Oroville, and shot him through the body with an arrow."

Marysville Weekly Express, March 13, 1858

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The San Francisco Weekly Herald, August 16, 1860, publishes the following note:

"Some 200 Digger Indians on Monday and Tuesday night of this week, had a grand fandango near Toll's Ranch, on Feather river. Where they all came from no one knows, but they came flocking in from every direction. The squaws had on their finest toggery and presented a fantastic appearance. They will probably dance a few nights longer."--San Francisco Weekly Herald, August 16, 1860.

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DIFFICULTY BETWEEN MOUNTAIN & VALLEY TRIBES, BUTTE COUNTY, CALIF.

The following note is from the Sacramento Daily Democratic State Journal, January 9, 1856.--

"The Marysville Express learns that on the 27th ult., a difficulty occurred at Bidwell's Ranch, Butte County, between the Mountain and Valley tribes (Bidwell's) in which several of the Mountain Indians were killed, and Maj. Bidwell's miller, Jos. Shaeffer, was very dangerously if not mortally wounded. Mr. S. was assisting Bidwell's Indians. It all arose out of an attempt made by the Mountain Indians to seize and carry off one of the Valley Indian squaws."

Sacramento Daily Democratic State Journal, Jan. 9, 1856.

MIDOO CHIEF WALKITAW

Capt. George Coffin in a diary of his experiences in California (published in 1908) speaks of an Indian named Walkitaw, chief of a rancheria on Feather River near Yuba City.

[Coffin, George], Pioneer Voyage to California and Round the World, p. 103, 1908.

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PICO AND RIDGE INDIANS, FEATHER RIVER

The following is from the Sacramento Daily Transcript, April 22, 1851.--

"We learn that a general amnesty now exists between 2 tribes of Indians heretofore hostile to each other, the Pico and the Ridge Indians, found between the Middle and South Fork of Feather River. They have heretofore been on bad terms, but it is thought that for the purpose of making a more effectual attack on the whites in the Honcut country, they have united their forces and come to a friendly understanding."

The same paper states elsewhere that Pico Indians have been stealing goods from a store near Wyandotte, in Honcut Valley.

Sacramento Daily Transcript, April 22, 1851.

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YUBA INDIANS

The San Francisco Daily Pacific News, April 21, 1852 has the following note:

"The Indian tribes on Feather River are fighting amongst themselves. Murders have been committed by the Yubas, under the lead of Yuba, Jr."----

San Francisco Daily Pacific News, April 21, 1852

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YUBA AND NEVADA INDIANS SEND TO ROUND VALLEY

The following note is from the Sacramento Daily Democratic State Journal, August 6, 1856.

"About the 19th of July says the Express, Col. T. J. Henly, Superintendent of Indian Affairs, sent Mr. S.P. Storms with a small party of white men to occupy a valley which is 50 miles west of Nome Lackee and half way between the Sacramento Valley and the ocean.

The Yuba and Nevada Indians were taken to this valley, and they, with the 1500 Indians who were found there, will be employed in farming. It is the intention of Mr. Henly to make this a permanent asylum for the 'Indians'".

Sacramento Daily Democratic State Journal, August 6, 1856.

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ATTACK BY YUBAS INDIANS, SOUTH FORK COTTONWOOD CREEK

The following note is reprinted from the Shasta Courier in the Daily Alta California, April 6, 1852.--

"On Sunday night last 3 men, who were prospecting on the South Fork of Cottonwood Creek, about 30 miles from this place, were attacked by the Yubas Indians. The Indians came upon them suddenly in the night time, and before any effectual defense could be made, 2 of the party were severely wounded with arrows. Although the Indians numbered about 15, they were speedily driven off without being able to take with them any animals belonging to the camp."

Daily Alta Calif. (from Shasta Courier),
April 6, 1852.

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The San Francisco Weekly Bulletin, May 18, 1867 quotes the following from the Marysville Appeal:

"Last Saturday, the remnants of the tribes of Indians living at Yuba City and Gen. Sutter's Hock Farm, started up the Feather river, having for conveyance, a 'header wagon,' with two horses, in which were piled their 'traps,' and in which, also, as many of both sexes as could secure a seat, piled in. The balance followed on horseback, two on a horse, and forming quite a cavalcade. They are going up about 16 miles for the purpose of gathering blackberries and grasshoppers, both of which articles promise an abundant harvest this season . ."

--San Francisco Weekly Bulletin (from Marysville Appeal), May 18, 1867.

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RAFTS OF YUBA INDIANS

The Daily Alta California, March 19, 1852 publishes a letter from its regular correspondent in Sacramento, dated March 11, 1852, in which the following description of the rafts used by the Indians at Yuba City is given:

"Quite a number of the neighboring Digger tribe from Yuba City, have visited our submerged streets during the past 3 or 4 days, coming over on their simple rafts. These rafts consist of 2 heavy pieces of timber about 9 feet in length, lashed together and slightly hollowed. They support 2 or 3 men quite easily, who display considerably dexterity in the handling of the long poles with which these rude barks are guided." --Daily Alta Calif., March 19, 1852.

Midu tribal boundaries

There has been much confusion as to the distribution and dialects of the various bands and tribes of Miduan stock. A number were mentioned by Powers in 1877, but usually without attempt at boundaries or vocabularies.

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"The Totos, are a tribe of Diggers whose hunting grounds are in the vicinity of the Berry Creek and Virginia Saw Mills. On an ill-starred day one of their youthful warriors, in pursuit of some ferocious beast , probably a grass-hopper, strayed to the vicinity of the Digger Rancheria, at Thompson's Flat. He partook of their hospitalities for the night and in the morning eloped with one of their squaws and a basket of manzineto berries. On Friday last, the outraged Digger met the amorous Toto, on the bar, in front of the town of Oroville, and shot him through the body with an arrow."

Marysville Weekly Express, March 13, 1858.

INDIANS USE GRINDELIA AS ANTIDOTE FOR POISON OAK

The Marysville Weekly Express of October 28, 1858 states that Dr. C. A. Canfield, in a letter to the Santa Cruz Sentinel, recommends Grindelia as invariably successful as an antidote for poison oak, and adds "This plant is a remedy for the poison oak, used originally by the Indians of this vicinity, and by them its virtues have been communicated to the Spanish California people who are now commencing to use it." -- Marysville Weekly Express (from Santa Cruz Sentinel), Oct. 28, 1858.

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Capt. George Coffin in a diary of his experiences in California (published in 1908) speaks of an Indian named Walkitaw, chief of a rancheria on Feather River near Yuba City.

[Coffin, George], Pioneer Voyage to California and Round the World, p. 103, 1908.

GAMBLING GAME MIDOO INDIANS

Lt. H. L. Abbott gives description of gambling game at rancheria on Chico Creek.

Lt. H. L. Abbot, Pacific R. R. Repts., VIa, 58, 1857.

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Pujunan Family. A linguistic family named by Powell (7th Rep. B. A. E., 99, 1891) from a former Nishinam settlement, properly called Pusune, between American and Sacramento rs., Cal. As the family includes only a single group, known as Maidu (q. v.), a description of the tribal group serves also for the family. The Maidu constitute one of the larger stocks of N. California and occupy the area E. and W. between Sacramento r. and the E. boundary of the state, and N. and S. from the vicinity of Lassen peak to the N. fork of the Cosumnes. Within this area three divisions of the Maidu may be recognized, a Northwestern, a Northeastern, and a Southern, each differing from the others to some degree in language and culture.

In all probability the Spaniards, during their occupancy of California, came in contact with representatives of the Maidu, but little has been recorded in regard to them. The first appearance of these people in literature dates practically from the time of the U. S. exploring expedition in 1838–1842, when the overland party traversed the entire Sacramento valley, coming in contact with the Maidu and with the other families of the region. The acquisition of California by the U. S. soon after this time, and the great impetus to immigration given by the discovery of gold, put an end to the isolation of the family, and, as the territory occupied by the Maidu lay in the heart of the mining district, led to their rapid decrease. A few were transferred at an early date to reservations nearer the coast, but to-day almost all the survivors are scattered through the sierra and foothills near the sites of their old homes.

In general culture the Maidu may be regarded as typical of the Indians of central California. Living in permanent villages they depended mainly on acorns, seeds, and other natural vegetal products for food, although fish and game, particularly in the mountains, formed a portion of their diet. Their dwellings were circular, conical-roofed lodges built of poles, bark, brush, and grass, and often covered, particularly in the Sacramento valley region, with a heavy layer of earth. The floor was sunk a foot or more in the ground, and access was by a door at one side, sometimes prolonged into a passageway, while a smoke hole at the top of the structure gave light and ventilation. Similar but larger structures served as dance or assembly houses. Their arts were few and simple. Where any method of navigation was employed, they made use of rude balsas, or of dugouts, propelled by poles. Bows and arrows were their chief weapons, although spears and slings were also used. In summer they wore little clothing, the men often going entirely naked. The men wore knitted net caps, the women basket caps. Carving and painting were unknown, and the chief means of expressing the esthetic sense was in basketry, in the manufacture of which the Maidu were very skilful, making baskets of several types and ornamenting them with many interesting designs. No trace of a clan system has been found among them, and their social organization seems to have been very loose. They were divided into many small village communities whose chiefs or headmen had little actual power. The dead were buried as a rule, although cremation was sometimes practised. The most notable feature of their religious beliefs and ceremonies was the autumnal "burning," or sacrifice of property to the dead, in which large offerings of all sorts of property were made by friends and relatives. They had also many dances, in which elaborate and costly feather headdresses were worn. The object of many of these dances was the increase of food animals. The mythology of the Maidu is rich, the most distinctive feature being a long and detailed creation myth. The present survivors of the Maidu probably number fewer than 500. Sixty years ago their number was doubtless considerable; a conservative estimate of the total population just previous to the gold rush would be 5,000 to 6,000. For the villages see *Maidu, Nishinam.* Consult Dixon, The Northern Maidu, Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905. (R. B. D.)

Handbook Am. Indians
Pt. 2, p. 326-7, 1910

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Handbook Am. Indians
Pt. 2, p. 326-7, 1910

Retake of Preceding Frame

Buffum - Midoo Indians in 1848.

Lieut. E. Gould Buffum, who spent six months in the gold regions of California, tells of meeting two Indian women and of a visit to their camp, among the hills between the Bear and Yuba rivers, in November 1848.

"They were two Indian women, engaged in gathering 43
acorns. They were entirely naked, with the exception of a coyote skin extending from the waist to the knees. Their heads were shaved, and the tops of them covered with a black tarry paint, and a huge pair of military whiskers were daubed on
their cheeks with the same article. They had with them two 44
conical-shaped wicker baskets, in which they were placing the acorns, which were scattered ankle deep around them. Higgins essayed a conversation with them, but made a signal failure, as after listening to a few sentences in Spanish and English, they seized their acorn baskets and ran..... Watching their footsteps in their rapid flight, we saw them, after decending a hill, turn up a ravine and disappear. We followed in the direction which they had taken, and soon reached the Indian rancheria. It was located on both sides of a deep ravine, across which was thrown a large log as a bridge, and consisted of about twenty circular wigwams, built of brush, plastered with mud, and capable of containing three of four persons. As we entered, we observed our flying beauties, seated on the ground, pounding acorns on a large rock indented with holes similar to those which puzzled me so at "Camp Beautiful." We were suddenly surrounded upon our entrance by thirty or forty male Indians, entirely naked,

who had their bows and quivers slung over their shoulders, 44
and who stared most suspiciously at us and our rifles.
Finding one of them who spoke Spanish, I entered into a conversation with him -- told him we had only come to pay a visit to the rancheria, and, as a token of peace offering, gave him about two pounds of musty bread and some tobacco which I happened to have in my game-bag. This pleased him highly, and from that moment till we left, Pule-u-le, as he informed me his name was, appeared my most intimate and sworn friend... Pul-e-u-le exhibited to me the interior of several 45
of the wigwams, which were nicely thatched with sprigs of pine and cypress, while a matting of the same material covered the bottom. During our presence our two female attractions had retired into one of the wigwams, into which Pul-e-u-le piloted us, where I found some four or five squaws similarly bepitched and clothed, and who appeared exceedingly frightened at our entrance. But Pul-e-u-le explained that we were friends, and mentioned the high estimation in which I held them, which so pleased them that one of the runaways left the wigwam and soon brought me a large piece of bread made of acorns, which to my taste was of a much more excellent flavor than musty hard bread.

Pul-e-u-le showed us the bows and arrows, and never have I seen more beautiful specimens of workmanship. The bows were some three feet long, but very elastic and some of them beautifully carved, and strung with the intestines of birds. The arrows were about eighteen inches in length, accurately feathered, and headed with a perfectly clear and green trans-

transparent green crystal, of a kind which I had never before 45
seen, notched on the sides, and sharp as a needle at the point.
The arrows, of which each Indian had at least twenty, were carried in
a quiver made of coyote skin....There were no signs around 46
them of the slightest attempts to cultivate the soil. Their
only furniture consisted of woven baskets and earthen jars,
and Pul-e-u-le told me that in the spring he thought they should
all leave and go over the "big mountain" to get from the sight
of the white man."

Buffum, E. Gould. Six Months in the Gold Mines. 43-46 Phila. 1850.

Chico region – Geog. notes

Big + Little Chico creeks keep apart all the way.

Mud Cr joins Big Chico Cr.

Sandy Gulch Cr at high water flows into both Mud Cr + Big Chico Cr.

T A G U S

Notes are given on the life of this tribe, among others, in 1850, including:

Location and population;
Degree of civilization;
Food and clothing;
Treatment by the whites;
Customs;
Construction of huts and villages;
General characteristics.

--Adam Johnston in Sen. Ex. Doc. 4, Spec. Sess. 1853, pp. 43-45, 1853.

M A - C H U C K - N A S

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Degree of civilization;
Food and clothing;
Treatment by the whites;
Customs;
Construction of huts and villages;
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H O L I L - L E - P A S

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General characteristics.

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YUBAS

Notes are given on the life of this tribe, among others, in 1850, including:

Location and population;

Degree of civilization;

Food and clothing;

Treatment by the whites;

Customs;

Construction of huts and villages;

General characteristics.

Adam Johnston in Sen.Ex.Doc.4, Spec.Sess. 1853, pp. 39-41, 43-45, 1853.

O - L I P - P A S

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Location and population;
Degree of civilization;
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Construction of huts and villages;
General characteristics.

--Adam Johnston in Sen.Ex.Doc.4, Spec. Sess. 1853, pp. 39-41, 43-45, 1853.

BOGAS

Notes are given in the life of this tribe, among others, in 1850, including:

Location and population;
Degree of civilization;
Food and clothing;
Treatment by the whites;
Customs;
Construction of huts and villages;
General characteristics.

--Adam Johnston in Sen.Ex.Doc.4, Spec. Sess. 1853, pp. 39-41, 43-45, 1853.

Erskins

Notes are given on the life of this tribe, among others, in 1850, including:

Location and population;
Degree of civilization;
Food and clothing;
Treatment by the whites;
Customs;
Construction of huts and villages;
General characteristics.

--Adam Johnston in Sen. Ex. Doc. 4, Spec. Sess. 1853, pp. 39-41, 43-45, 1853.

N I M - S I R S

Notes are given on the life of this tribe, among others, in 1850, including:

Location and population;
Degree of civilization;
Food and clothing;
Treatment by the whites;
Customs;
Construction of huts and villages;
General characteristics.

--Adam Johnston in Sen. Ex. Doc. 4, Spec. Sess. 1853, pp. 43-45, 1853.

Midoo

Canda

BATTLE BETWEEN HOLLILUPE INDIANS AND CONCOWS

The following note is published in the Marysville Weekly Express, June 18, 1858.

"We learn from Mr. Patten, says the Butte Record, a fight took place, opposite White Rock, on Monday between some of the Hollilupe Indians and a party of the Concows. The former were fishing in the river, and were surprised while so engaged by the latter who were all armed with rifles. One of the Hollilupes after having been wounded, jumped into the river and attempted to escape, but while in the water was shot again and sank. The attacking party-- the Concows -- were finally frightened away by the appearance of an armed white man on this side of the river. Two or three of the Hollilupes were severely wounded. The fighting was conducted with much bravery by both parties while it lasted.

. . . .

Marysville Weekly Express, June 18, 1858.

NEWBERRY LIBRARY

Midoo

Carded

GRIZZLY BEAR KILLED BY YUBA INDIANS

The Marysville Weekly Express, June 19, 1858 has the following note about a Grizzly Bear killed by Yuba Indians at Gold Lake.--

"On the east border of Gold Lake there is a large camp of Indians -- the Yubas -- who have congregated there from their different campudies, for the purpose of catching trout. These they catch in great numbers by spearing them in the small brooks that run down from the mountains and empty into the lake. On Wednesday last a large Grizzly made his appearance near the Indian camp, and a number of brave warriors sauntered out to deadly conflict with his bearship. Bruin soon succumbed to the balls driven from the rifles of the Indians, with unerring aim, and gave up the ghost. The bear weighed over 600 pounds, and great rejoicing was had in the camp of the Digger fishers.-- Sierra Citizen"

Marysville Weekly Express (from Sierra Citizen), June 19, 1858.

BEAR RIVER MIDOO INDIANS IN 1848

Dr. J. Tyrwhitt Brooks, in his book Four Months Among the Gold-Finders in Alta California (London,1849), mentions that when washing gold on Bear River a small band of Indians from higher up in the mountains paid them a visit. The foremost chief, he remarks, held before him a long stick with a bunch of white feathers dangling at the end. Squatting on the ground they passed the pipe. They wanted to trade but had only esculent roots and a few bags of pine nuts, in exchange for which they wanted powder and ball. Three of them had old Spanish muskets, some of the others bow and arrows slung across their backs. Five of the young Indians indicated that they wished to remain and work for the gold seekers, but their services were declined because of the low estate of their commissariat. (pp.125-26).

MIDOO TRIBES ON EAST SIDE SACRAMENTO VALLEY

Edward E. Chever has an article on the Indians of California in the 'American Naturalist', Vol. 4, No.3, May 1870 (abstract in Bulletin Essex Institute with Vocabulary, (date not located of list fresh. 1870.)

The article contains an interesting picture of an Indian village (page 135). This picture is strongly suggestive of one of Brown's sketches of an Indian village in the upper part of Scaramento Valley, showing the domed huts, granaries, and decoys. In the published illustration the huts are a little too regular and smooth.

The following villages are mentioned in a footnote on page 130:

Sesum	Hololipi
Hocktem	Willem
Yubum	Tankum

Richard Brinsley Hinds, of the British Exploring Ship Sulphur, records in 1837 that the Indians along the Rio Sacremento "have a very pernicious habit of lighting their fires at the bases [of the valley oaks]; and as they naturally select the largest, it was really a sorrowful sight to behold numbers of the finest trees thus prematurely and wantonly destroyed."

Willis Linn Jepson, The Silva of California, p. 209, Berkeley, 1910.

Look up original valley oak location place -

Mider

Powers-Tribes of California

1877

THE PA'-KA-MAL-LI.

Such is the name applied to the tribe living on Hat Creek, the most warlike tribe in all the Pit River basin, and the one most dreaded by the timid aborigines of Sacramento Valley. The Achomâwi tell me their language is somewhat different from their own, though a good many words are identical, so that they easily learn each other's tongues; but that in Indian Valley, and as far east as Big Meadows, the Indians are substantially the same as the Maidu. Some years ago all the Pit River tribes and the Pakamalli hatched a conspiracy to go over in a body and remain with the Paiuti until the soldiers should be withdrawn from Pit River, when they would descend on it, massacre all the whites, and recover their ancient domain, together with many cattle and horses. From their geographical position these tribes are more friendly to the Paiuti than most California Indians are.

Midu

Lt. H. L. Abbot, July 17, 1855, speaks of a rancheria of Digger Indians on Chico Creek, in the flat country near its junction with Sacramento River. Gambling game described in detail.

Pacific R.R.Repts. VIa, 58. 1857.

O L E E P A S

(Bancroft, Native Races of Pacific States, Vol. I, 1874.)

Marriage customs	p. 389
Burial custom	p. 396
Natural traits	p. 398

MAIDU INDIANS SACRAMENTO VALLEY

Lt. Geo. H. Derby, in his Topographical Memoir of Sacramento Valley, dated December 1, 1849, gives the following resume of the Indian rancherias in Sacramento Valley:

"There are two rancherias of Indians upon the Sacramento, one upon Butte creek, 3 upon Feather river, and one upon Bear creek (about 10 miles above the post), which have come under my observation. All of these together must contain something under 1000 individuals, men, women, and children. I was informed that upon the Upper Feather and Yuba rivers were some 2 or 3000 living in the hills, but whether belonging to the same tribe with those of the valley I could not ascertain".

Sen. Doc. 47, 31st Cong. 1st Sess. Part II, p.15,1850.

Notes from Sutter's Diary

Bushoney, Bushaney, Bushune, Bushane

July 18, 1847. Otuth Bushoney died, 77

Aug. 12, 1847. Some more of the Bushaney arrived, 88

Dec. 24, 1846. Taylor returned home after having crossed the Manada, in the Bushune rancheria, which is the best place to cross, 152

Feb. 28, 1848. A few work hands from the Cosumnes & Bushane rancheria came here, 178

John A. Sutter, New Helvetia, Diary of Events from 1845-8, p. 204, MS, Bancroft Library, 1881.

Notes from Sutter's Diary,

Tausune

Sept. 24, 1847. A Tausune killed a horse, 114

John A. Sutter, New Helvetia, Diary of Events, 1845-48, MS. Copy, Bancroft Library, 1881.

Notes from Sutter's Diary, etc.

Hock

May 24, 1848. Lambaccą, Hock chief & Oite alcalde arrived, 211

John A. Sutter, New Helvetia, Diary of Events from 1845-8, P. 211, MS Copy, Bancroft Library, 1881

Hock, Wild Indians or Gentiles, Population, Nov. 1846, 79, 39 men & 40 women

(Tame Indians at New Helvetia & Hock Farm, 103, 85 men & 18 women)

E.A.Gatten's Census of Indian Population made for John A. Sutter's Report to Sec'y of State, Dec. 20, 1847

Notes from Sutter's Diary, etc

NEMSHAW, Nemshau

June 17, 1847. Arrived 12 men of the Nemshaw & 5 men of the Lichimne, 66

Oct. 13, 1847. 2 boys of the Nemshaw arrived, 122

Oct. 14, 2 boys of the Nemshaw left for their rancher ia; they brought a passport from Weber in Stockton, 122

Nov. 12. Dispatched Wittmer to get 4 pr. millstones from Nemshaw, 130 -- J.A.Sutter, Diary of Events, MS Copy Bancroft Library, 1881.

Nemshau, Wild Indians or Gentiles, Population, Nov. 1846, 50, 29 men & 21 women. -- Gatten's Census made for Sutter.

Notes from Sutter's Diary

Olash

April 14,1848. 2 Olash chiefs, Oloi & Witchin here & left, 197

J.A.Sutter, New Helvetia, Diary of Events from 1845-8, p. 197, MS Copy, Bancroft Library, 1881.

Olash, Wild Indians or Gentiles, Population Nov.1846, 52, 30 men & 22 women. -- E.A.Gatten's Census of IndianPopulation made for J.A.Sutter's Rept. to Sec'y of State, Dec. 20, 1847

Notes from Sutter's Diary.

Wapomney, Wapumney, Wapoomné

June 6,1847. The chiefs & Alcaldes (Petok,Mayan, Nerio) & Hincoy the Wapomney chief brought 30 men towork for fortnight, 59

Aug. 10, 1847. Savages teems brought shingles from the Wapumney country, 94

J.A.Sutter's New Helvetia, Diary of Events from 1845-8, MS, Bancroft Library, 1881

Wapoomne, Wild Indians or Gentiles, Population Nov. 1846, 142, 75 men & 67 women. -- E.A. Gatten's Census of Indian Population made for J.A.Sutter's Report to Sec'y of State, Dec. 20, 1847.

Notes from Sutter's Diary , etc.

Secumney , Secumne , Secuman ; Secumné

May 23,1847. Yolé, Secumney chief & suite came on visit, 56

Aug. 1, 1847 Yole, the Secumney chief came here with Comock, 85

Aug. 12, 1847. Yolé, chief of Secumney here & Wakole, 88

Aug. 22, 1847. Visited the sick in the Secumne rancheria, 99

Nov. 15,1847. Yole, Secuman chief came on visit, 139

Feb. 12,1848. Tlelochey arrived with some of the Secumné & Yusumney Indians.

Feb. 27. Yolé, Secumnes chief got married with Pamela. Great dance at Cosumnes rancheria.

J.A.Sutter, Diary of Events, MS Copy, Bancroft Library

Secumné. Wild Indians or Gentiles, Population, Nov.1846, 49, 23 men & 26 women

Gatten's Census made for Sutter, MS, Bancroft Lib.

Notes from Sutter's Diary, etc.

Yalesumney, Yalesumné

June 5, 1847. Pat & Comock brought some of the Yalesumney with one of their chiefs here, 59

June 20. Arrived Yalesumney chief & Nerio & brought people to work, 66

August 10. 11 Yalesumney ran away, 94

Sept. 9. Olimpio & Guadalupe arrived with 25 Yalesumney Indians to work, 108

J.A.Sutter, Diary of Events from 1845-8, MS Copy Bancroft Library, 1881

Yalesumné, Wild Indians or Gentiles, Population Nov. 1846, 485, 228 men & 257 women. --Gatten's Census made for Sutter.

INDIANS IN SACRAMENTO VALLEY

In a History of Sacramento County, Calif., by Thompson & West, published in 1880, they write concerning the Indians of Sacramento valley and their customs, stating:

"The valley Indians did not manufature bows. They had no cedar wood, and had to buy it of the mountaineers. Cedar, when dry, is very brittle, and the bow-maker anointed the wood every day with deer's marrow, to make it tough and flexible. The bow was made from the white, or sap, of the tree, was scraped and carefully polished, so as to bend evenly, after which deers' sinews were split and glued on to the back, until it became convex in form. The glue was made by boiling deer and elk bones. A large bow was about five feet long and very strohg, requiring a powerful arm to bend it. The string was made of several strands of sinew, and would bear as much strain as a half-inch rope. Arrows were made of willow, buckeye, or reeds; war-arrows, with flint heads; arrows for game, without heads, and in sections, so that they could be shortened or lengthened, according to distance. Ten days was required to make a first-rate bow, which was valued at five dollars; arrows were worth twelve and a half cents a piece; shell money, from five to fifteen dollars a yard. A young wife was worth from twenty to thirty dollars; but widows and lewd women were not marketable at all."

Thompson & West, History of Sacramento County, Calif., p.25,1880.

INDIAN MODE OF TRADING

E. Gould Buffum, writing in 1849, states: "Indians frequent this vicinity [Hangtown] in considerable numbers, having acquired a taste for the luxuries of mouldy bread, putrescent codfish, and jerked beef, which form so large a portion of the stock in trade of the provision-dealers who supply the miners. I have often been amused to witness the singular manner in which they make their purchases. When the gold was first discovered, they had very little conception of its value, and would readily exchange handfuls of it for any article of food they might desire, or any old garment gaudy enough to tickle their fancy. Laterly, however, they have become more careful, and exhibit a profounder appreciation of the worth of the precious metal. When they desire to make any purchases from a dealer, they usually go in a party of ten or twelve, and range themselves in a circle, sitting on the ground, a few yards distant from the shop, and then in a certain order of precedence, known to themselves, but not laid down in the learned Selden, they proceed to the counter in rotation, and make their purchases, as follows: placing on the palm of the hand a small leaf or piece of paper, on which is perhaps a teaspoonful of gold dust, the Indian stalks up to the dealer, and pointing first at his dust in hand, and then at whatever article he may desire, gives a peculiar grunt — Ugh! which is understood to mean an offer; if the dealer shakes his head, the Indian retires and returns with a little more gold dust, going through the same ceremony continually until a sufficient amount is offered, when the dealer takes it and hands over the coveted article."

--E. Gould Buffum: Six Months in the Gold Mines, 93, 1850.

Midoo

Carded

FEATHER RIVER TRIBES

The Sacramento Daily Transcript, April 1, 1851, reports that the Indians have grown extremely troublesome in the vicinity of Wyandotte City, in the "Honcut country," near one of the tributaries of Feather River. One miner was shot by an Indian and a number of miners "armed themselves and proceeded to a rancherie some 8 or 9 miles distant, for the purpose of taking vengeance. Having been discovered, the Indians took to the hills, leaving only a few squaws behind. The whites set fire to their huts and burnt and tore them down".

The Transcript goes on to say:

"There are 3 tribes within a circle of 15 miles of Wyandotte City. The village of Indians between the Middle and South Fork of Feather, are peaceable and quiet as a general thing -- arising principally from the fact that they are at variance with the tribes on the right and left of them. --The Horncut Indians, as before stated, are troublesome. The third tribe have a rancherie located between the Middle and North Fork, but our informant knows but little concerning their present character."

Sacramento Daily Transcript, April 1, 1851.

Midoo

Carded

YUBA AND FEATHER RIVER TRIBES VISITED BY U.S.AGENT, Johnson, 1850

The Sacramento Daily Transcript, August 17, 1850 reports that Mr. Johnson, Agent for the U.S.Government has been engaged in visiting the Indians in Northern California for the past month, and gives the following list of tribes visited by him:

"The Hock tribe, -- number, 70 to 100 -- located at Hock Farm, on Feather River.

The Yubas, -- number, about 180 -- located at the mouth of Yuba River.

The O-lip-as, -- number 80 to 100 -- located about 32 miles above the mouth of Feather River. There is another rancho near by, called the Bogars.

The Jolihos, -- number, 150 -- located at the foot of the mountains, on Feather River, about 60 miles above Yuba City.

The Erskines, -- number, 60 -- located on Butte Creek, near Lawson's Ranch.

The Ma-chucks, -- number, 70 to 90, -- located in the same valley.

The Cush-nas, -- located on the Rio Chino, near Bidwell's and Potter's, on the south branch of the Yuba.

The above tribes all speak a similar language, though in the pronunciation words vary. They use many Spanish, French, and English words, which are corrupted by an indistinct, gutteral articulation."

Sacramento Daily Transcript, August 17, 1850.

GENERAL NOTES ON CALIFORNIA INDIANS

F. P. Wierzbicki, a resident of California who had spent four months in the Gold Regions "even crossing the Sierra Nevada to the verge of the great Western Desert", in a Guide to the Gold Regions gives the following general notes on the Indians of California:

"We may say that the whole auriferous region is occupied [17] by Indians in its whole extent, and the oak is the frontier line of the Indian dominions; beyond that line the undisputed possessions of the pine and the bear commence. The wild Indians of California are probably the most inferior race of all the Aborigenes of the Continent; they lack energy and spirit; they live on roots, acorns, pine-nuts, insects, and occasionally on game, when they can catch it, or on horse or mule flesh when they can steal it. North of the Bay of San Francisco, and between the Sacramento and San Joaquin rivers, some of the Indians live in the families of the setlers, or near their farms, working for their subsistence and an occasional blanket. These are called in Spanish, very properly, Indios manzos -- (tame Indians). The others live in the woods, rambling frequently from spot to spot and sustaining themselves in the way we have already mentioned.

On the south side of the Bay of San Francisco and the San Joaquin rivers, the Indians are more numerous, and particularly as we go further south they are more spirited ad enterprising in thieving than those of the north; and those particularly on the southern frontier of California are brave and formidable. The Indios manzos are sufficiently numerous in the settlements here, and some thousands of them were living at the Missions. The wild Indians in this portion of the country occupy the mountains back of the settlements."

F. P. Wierzbicki, California as it is, and as it May Be, p. 17, 1849.

Tribes and Villages of Meidoo Indians given by Stephen Powers in Overland Monthly, vol.XII,p 420, May 1874.

On Feather River:

Ollas,	on west side	opposite mouth of Bear River
Coolmehs,	"	a little higher up
Hoacks or Hock	"	above last
Teeshums	"	above last
Yubas	"	opposite mouth of Yuba River
Bocas	"	above Honcut Creek
Tychedas	"	above Boca
Biyous	"	above Tychedas
Holocáloopis	"	opposite Oroville

Toamchas,	on east side	above Yuba
Hoancuts	"	just below mouth of Honcut Creek

On Honcut Creek:

Totos

Heltos

On Butte Creek:

Eskins

On Chico Creek:

Otakay (Village called Otakumne)

Michoapdos

On Yuba River:

Oostomas, at Nevada City
Pánpacans, lower down

In Concow Valley

Concows

'MAIDU' INDIANS, BIDWELL RANCH

June 8, 1903.

On June 8 visited a small ranchèrcia of so-called 'Maidu' Indians on the Bidwell Ranch. Counting all hands, men, women, and children, they are said to number 62. Got a vocabulary from them.

They are living in white-washed board houses and speak English fluently. The young and middle aged women are rather fat. Most of the men work on the Bidwell Ranch. Saw several working in a hay field. At the ranchereia are several women from other places. I met one from Susanville, and a 'Wintun' from Tehama County. The latter lives here. She calls deer Ōp; coyote Sed-et; and bear Wemměh.

Midoo

INDIANS AT NOME LACKEE RESERVATION

The following is from the Sacramento Daily Democratic State Journal, November 2, 1855.--

"Col. Henley informs the Marysville Express that he has been gathering the Indians from Bear River across to the Yuba, including those at Nevada, Grass Valley, Routh and Ready and all along Deer Creek. Nearly all those scattered along the Yuba, on both sides, for a distance of 20 miles, have been gathered in, together with their chiefs and head men, and on Monday they were crossed over the Yuba at Long Bar, numbering in all, men, women and children, 165. The number will probably be increased between the Yuba and Sewell's Ranch, to 200, who will be in a few days quietly located at Nome Lackee, where everything is provided for their reception."

Sacramento Daily Democratic State Journal, Nov. 2, 1855.

1844 WINTERS' CROSSING OF KLAMATH RIVER AND TRIP DOWN SACRAMENTO VALLEY TO SUTTER'S

Wm. H. Winters entered California from Oregon by the usual Oregon-California trail in late June or early July 1844, and having arrived at the head of Sacramento Valley followed the river to Sutter's Fort: He writes:

> Continuing down the Valley on the West side we found, all along on the River, villages of Indians living in miserable huts made of poles, set on end in a circle on the ground, leaned together, fastened at the top, and covered with grass and dirt. We found those in the upper part of the Valley, entirely naked, and so wild that they fled from our approach into the thickets, leaving their villages and all their property behind them. They subsist principally upon salmon, (which ascend the River in great quantities,) upon acorns, and wild oats.[208] . . . ¶ Captain Sutter at first had difficulties with the Indians, but by the promptness and severity with which he has frequently chastised them, whether he acted against tribes or individuals, against Chiefs or subjects, has at length brought them to fear and respect him, and now they seldom molest his property or the men in his employ. The Indians cultivate and improve his farms, attend to his large herds of animals, make a portion of his trapping parties, and do all the drudgery about the Fort; hundreds of them are ready, also, to defend him against any emergency.[209] Route across the Rocky Mountains, with a description of Oregon and California, 1845, by Overton Johnson and Wm. H. Winter [Reprint in Quarterly, Oregon Hist. Soc., Vol. 7, No. 1, 208 & 209, March 1906.]

INDIAN MODE OF TRADING

E. Gould Buffum, writing in 1849, states: "Indians frequent this vicinity [Hangtown] in considerable numbers, having acquired a taste for the luxuries of mouldy bread, putrescent codfish, and jerked beef, which form so large a portion of the stock in trade of the provision-dealers who supply the miners. I have often been amused to witness the singular manner in which they make their purchases. When the gold was first discovered, they had very little conception of its value, and would readily exchange handfuls of it for any article of food they might desire, or any old garment gaudy enough to tickle their fancy. Laterly, however, they have become more careful, and exhibit a profounder appreciation of the worth of the precious metal. When they desire to make any purchases from a dealer, they usually go in a party of ten or twelve, and range themselves in a circle, sitting on the ground, a few yards distant from the shop, and then in a certain order of precedence, known to themselves, but not laid down in the learned Selden, they proceed to the counter in rotation, and make their purchases, as follows: placing on the palm of the hand a small leaf or piece of paper, on which is perhaps a teaspoonful of gold dust, the Indian stalks up to the dealer, and pointing first at his dust in hand, and then at whatever article he may desire, gives a peculiar grunt — Ugh! which is understood to mean an offer; if the dealer shakes his head, the Indian retires and returns with a little more gold dust, giving through the same ceremony continually until a sufficient amount is offered, when the dealer takes it and hands over the coveted article."

--E. Gould Buffum: Six Months in the Gold Mines, 93, 1850.

E. Gould Buffum speaks of meeting two Indian women about 3 miles from Yuba River, just beyond Johnson's Rancho on Bear River. He says: "They were entirely naked, with the exception of a coyote skin extending from the waists to the knees. Their heads were shaved, and the tops of them covered with a black tarry paint, and a huge pair of military whiskers were daubed on their cheeks
p. 44 with [the same article. They had with them two conical-shaped baskets, in which they were placing the acorns, which were scattered ankle deep around them." pp43-44

An Indian rancheria was located just beyond Johnson's Rancho on Bear River, about 3 miles from Yuba River, "on both sides of a deep ravine, across which was thrown a large log as a bridge, and consisted of about 20 circular wigwams, built of brush, plastered with mud, and capable of containing 3 or 4 persons." The interiors were thatched with sprigs of pine and cypress, and a matting of same material covered the bottom. p. 44.

The bows and arrows of the Indians at a rancheria about 3 miles from Yuba River and beyond Bear River were beautiful specimens of workmanship. "The bows were some 3 feet long, but very elastic and some of them beautifully carved, and strung with the intestines of birds. The arrows were about 18 inhes in length, accurately feathered, and headed with a perfectly clear and transparent green crystal, of a kind which I had never before seen, notched on the sides and sharp as a needle at the point. The arrows, of which each Indian had at least 20, were carried in a quiver made of coyote skin." p. 45

--E. Gould Buffum: Six Months in the Gold Mines, 43-45,1850.

Midoo

The [Midoo] Indians of [Sacramento Valley] California.--By Edward E. Chever. American Naturalist, Vol. IV, May 1870, pp. 129-148; also Bull. Essex Inst. Vol. II, 28-32, 1870.

Mentions six tribes: Sesum; Hocktem; Yubum; Hololipi; Willem; Tankum.

INDIANS OF EAST SIDE SACRAMENTO VALLEY AND ADJACENT FOOTHILLS 1850

Indian Agent Adam Johnston, in a report to the Commissioner of Indian Affairs dated San Francisco, Sept. 16, 1850, says:

"I have the honor to transmit herewith so much of the language of the Indians of California as I have been able to procure. . . .

Since the 3d day of June last I have traversed more than 800 miles through the great valley of the Sacramento, and along the tributaries of that river which take their rise in mountains of the Sierra Nevada. In my route I visited ten distinct tribes of Indians, besides meeting many wandering families or communities, gathering acorns, pine seeds, &c., for subsistence.

The men and children are in general naked. Some of them have obtained a few articles of clothing from the whites, such as shirts handherchiefs, &c., of which they seem quite proud. The females are also without any covering, except what they call the 'Du-eh' or breech clout. This is nothing more than a bunch of grass, or rushes, about one foot in length, suspended from a belt or girdle around the waist, in front and in rear.

I could discover no distinction in their customs, habits of life, or their general language, which could induce me to think they were not originally the same people. Indeed, their customs and manner of living are, in many respects, almost identical. Their huts or lodges are constructed in the same manner. They do not scalp those whom they kill, but universally throw the dead body into ~~the~~ water. They all burn the dead of their own people, and their manner of mourning for lost friends is the same--that is, the nearest of kin cover themselves, hair, head, face, arms, and body down to the waist, with black tar, or pitch, which is permitted to remain upon them until worn off by time.

They all subsist on roots and grass-seeds from the earth, acorns and pine-seeds from the trees, and fish from the streams. Acorns, nuts, and small fish are gathered in great quantities, and stored in magazines prepared for the purpose. They universally lay up enough of these things for two years' subsistence, and thereby guard against a failure in the future crop of the coming season.

The acorns and nuts are ground into a kind of flour, which is done by means of mortars or deep basins drilled into rocks. Into these the acorns and nuts are placed and pounded as fine as flour. Before baking, the Indians not unfrequently mix with the flour berries of various kinds. All this is the work of the squaws, or, as they call them, 'Mo-hales'. Indeed, the same general characteristics mark the whole of the tribes in the great valley of the Sacramento and its adjacent territory.

They have an indefinite idea of their right to the soil, and they complain that the pale faces are overrunning their country and destroying their means of subsistence. The immigrants are tramping down and feeding their grass and the miners are destroying their fish dams. For this they claim some remuneration--not in money, for they know nothing of its value, but in the shape of clothing and food.. . . . . .I have been informed by Americans who have lived for years on the borders of the mountains, that where the mountain Indians have been well treated by the whites they return to their tribes with sentiments of the highest regard for the Americans. There is however a class of men here who, as I have been informed, shoot down Indians wherever they meet them. This is not only cruel to the Indians, but works great injury to the whites. The known custom of the Indians is revenge, and their vengeance frequently falls upon the innocent.

They must be avenged, and their best friends often pay the penalty of the rash or reckless acts of others. It seems to be a kind of religious sentiment with them to have 'blood for blood!'

The Indians of the valley of the Sacramento are not a warlike people. They possess no war clubs, scalping knife, or tomahawks, so universally used by the Indians east of the Sierra Nevada; they are mostly indolent, docile, and tractable, but many of them are thievish; they are fond of dress of almost any kind, and readily learn the more simple arts of agriculture.

The construction of their huts and villages is much the same. They are constructed by excavating the earth the size of the room or lodge they desire, some five feet deep; this is covered over with a dome-like top several feet above the surface of the earth; in the center of the roof or dome there is generally an aperture or opening, which serves the double purpose of admitting light and letting the smoke escape. This is the only opening in the lodge except the entrance, which is in the side, and barely large enough to admit a human body. Through this they enter feet foremost on their hands and knees. When once inside, these lodges are not uncomfortable. The thickness of the earth over them prevents the sun from penetrating them in the hot season, while in the cooler seasons they protect them from the winds.

The names of the tribes which I have visited in the great valley of the Sacramento and adjacent mountains are as follows:

P. 92 Rept Ind Comm 1850

The Hocks.--This tribe reside upon the celebrated Hock farm, and near to the residence of Captain Sutter. They number from 80 to 100.

The Yubas.--Located at the mouth, or rather the junction of the Yuba with the Feather river, and number about 180.

P. 93, Rept Ind. Commr. 1850

all tribes on p. 93, Rept. Commr. Ind. Affs. 1850.

The O-lip-pas.--Located on Feather river, about 32 miles above its mouth. This tribe numbers about 90 or 100.

The Bogas.--Located a short distance above the O-lip-pas, on the opposite side of the river, and number about 70.

The Ho-lil-li-pah.--Reside at the base of the mountains near to Feather river, and number about 150. [Spelled Ho-lil-le-pah in Rept. Commr. Ind. Affs. for 1850, p. 93, 1850.]

The Erskins.--On Butte creek, near Neal's rancho, and number about 80. [Spelled Erskines in Rept. Ind. Commr. 93, 1850.]

The Ma-chuck-nas.--Reside in the valley near to Potter's rancho, and number about 90. [Spelled Wa-chuck-nas in Rept. Ind. Commr. for 1850, 93, 1850.]

The Cush-nas.--This tribe is located in the mountains, on the waters of the South Yuba. They number about 600.

The Ta-gus.--Are also in the mountains above the headwaters of Butte creek; number unknown.

The Nim-sus.--Also in the mountains, not far distant from the Ta-gus tribe. The numbers of this tribe I could not obtain.

Within the short period since the occupancy of this country by the whites, the red man has been fast fading away. Many have died with disease, and others fled to the mountains, to enjoy for a brief period their primeval sports of hunting and fishing. Almost the entire tribes of the Costanoes or Coast Indians have passed away. Of the numerous tribes which but a few years ago inhabited the country bordering on the Bay of San Francisco, scarcely an individual is left. The pale faces have taken possession of their country and trample upon the graves of their forefathers. In an interview with a very aged Indian near the Mission of Dolores, he said: "I am very old; my people were once around me like the sands of the shore--many--many. They have all passed away--they have died like the grass--they have gone to the mountains--I do not complain. The Antelope falls with the arrow. I had a son--I loved him--when the pale faces came he went away--I know not where he is. I am a christian Indian--I am all that is left of my people--I am alone." His age, his earnestness, and decrepit condition, gave full force to his language, and I left him under the deepest sense of sympathy.

Senate Ex. Doc. 1, 31st Congress, 2d Session, pp 122-125, 1850. also, Ann. Rept. Commr. Ind. Affairs for 1850, pp. 91-93, 1850.

INDIANS OF SAND ROCK, BUTTE CO. CALIFORNIA

--Bancroft's Hand-Book Almanac for 1864, 139, 1864. (Edited by William H. Knight.)

"Five Indians, captured and held as prisoners by the citizens of Sand Rock, were secretly hung on the night of June 7th, 1863. Their offense was alleged to be that of robbing cabins and running off horses. In revenge their tribe perpetrated numerous daring outrages during the following months of July and August, and several murders of adults and children were committed within 20 miles of Oroville. Finally, in September, Special Agent Thomas Wells succeeded in procuring an order for their removal to a reservation, and quiet was restored."

INDIANS AT MARYSVILLE BUTTES IN 1842 SUTTER CO., CALIF.

William Wiggins, who came to Calif. in 1840, in Reminiscences written for the Bancroft Library, says of the Indians.

"In 1842 accompanied by several others, while on a hunting ex- 7
pedition near the Buttes (Cal.) I came across an Indian village, and the Indians being very much alarmed, immediately secreted themselves in their sweat houses. One lone man with his bow and arrow in hand, concluded he would die where he was. But we persuaded him he would not be molested. We then made him some small presents, and proceeded to camp, and were followed by 47 of these Indians. They were the smallest men I ever saw, averaging from about 5 feet to 5 feet,7, none of them weighing over 150 pounds, and as an average weight not going over 120. They had rarely seen white men and did not even know the use of tobacco. It was very strange that their fears were so easily dispelled with the few trinkets we gave them. Surrounding our horses so as to form a corral around them, but immediately that any one of them saw a horse approach too close, he would break from the line. Their attention was more particularly taken up with the mules. They were very much frightened at the crack of a rifle, but followed one of the hunters who told them by signs that he would kill them a deer. The delighted Indians soon came back with the promised game.

These natives had never seen an axe before, and were very much taken up with one in possession of our company on seeing it used. They stole the axe at night, but we recovered it the next morning."

William Wiggins, Reminiscences, pp.7-8, MS, Bancroft Library1877

Candel

MIDOO RANCHERIAS

A.S.Taylor in his 'Indianology of California', published in the Calif.farmer, 1860-1863, gives the following notes on Midoo rancherias:

"The Nemshous, as stated by Gen. Sutter, roamed (prior to 1846) between the Bear and American rivers. . . north of the American Fork were the Bashonees. On the banks of the river N of Fort Helvetia, roamed the Veshanacks, the Touserlemnies and Youcoolumnis." -- A.S. Taylor, Calif. Farmer, Vol. 13, No. 16, June 8, 1860.

"the Yukulmey of Yuba River".-- A.S.Taylor, Calif Farmer, Vol. 13, No. 16, June 8, 1860.

Quoting the Marysville Herald, Nov. 1856, Taylor writes: Gen. Sutter says there existed of the Yuba Indians near Hock Farm, 20 of the Hock tribe, 12 of the Yukelmeys, and 20 of the Olashes; the last remnants of the former populous rancherias."-- A.S.Taylor, Calif. Farmer, Vol. 14, No. 11, Nov. 9, 1860.

"The Totos tribe lived in the vicinity of Berry Creek, in the mountains of Oroville."-- A.S.Taylor, Calif. Farmer, Vol. 13, No. 18, June 22, 1860.

And quoting the North Californian, March 1857: "The Totos are a tribe of Diggers whose hunting grounds are in the vicinity of Berry Creek and Virginia Saw Mills."-- A.S.Taylor, Calif. Farmer, Vol. 14, No. 12, Nov. 16, 1860.

U/20a-o/E38 Midoo Stock

80/18
C

INDIANS OF NEVADA CO., CALIF.

When first seen by Americans, Nevada County "was a wild, romantic region, the lowermost half inhabited by a few hundred Diggers, a subsequent acquaintance with whom has shown to be a harmless and inoffensive people in the lowest stage of development."

--E.G.Waite, in [Edwin F.] Bean's History and Directory of Nevada Co., Calif., 10, 1867.

"The Indians of Nevada Co. are but a handful. The whole tribe speaking the same language, and having the same habits, extends from Rabbit Creek on the North, to Yankee Jim's on the south, and from Empire Ranch to Nevada, inclusive of all these places, and probably does not number to exceed 500 persons. Their numbers were formerly much larger." Describes them. Calls them Diggers and Nevada Indians.--Ibid 25-26.

"I have been able to gain but little information respecting the language of the 'Oustomah Midah,' as the Nevada Indians call themselves. . . The language of the Indians here has its full share of vowels, and beyond this fact I am unable, at this writing, to say much concerning the tongue spoken by the Indians."--Ibid 27.

In the sketch of Rough and Ready are mentioned the "capture of Wemah and his beautiful boy 'Lulu,' to hold as hostages for the surrender of certain murderers of his tribe," and, in same campaign, "Walloupa and his naked, breech-clout warriors," defeating posse. --Ibid 362, probably not by Waite.

Midoo

CAPT. WEMAH'S CAMP GRASS VALLEY

In 1851 L. M. Schaeffer visited an Indian camp near Grass Valley called "Capt. Wemah's Indian camp". "Their encampment was located in a lovely valley, through which ran a never-failing stream. Their council house was in the centre of the camp; around it were the wigwams, constructed of bark, each having a hole in the centre of the roof, through which issued the smoke from the fire beneath."

—L. M. Schaeffer: Sketches of Travels in South America, Mexico, and California, 119, 1860.

"Chief Wolupe, next in rank to Capt. Wemah." —Ibid,171.

BOWS AND ARROWS MIDOO

In writing of the Indians of Nevada Co., Calif., whom he calls "Diggers" and "Nevada Indians" but states that they call themselves "Oustomah Midah," E.G.Waite says that "the men made their arrows and a very superior bow, having a covering of sinew along its back, which retained the elasticity of the instrument."

--E.G.Waite, in [Edwin F.] Bean's History and Directory of Nevada Co., Calif., 27, 1867.

CREATION MYTH MIDOO

E.G.Waite's historical sketch of Nevada Co., Calif., contains, among other Indian matter, a creation myth as related to him "by an Indian, in broken English. He received it from an old man who dreamed it, he said."

Waite calls the Indians "Diggers" but says they call themselves "Oustomah Midah."

--E.G.Waite, in [Edwin F.] Bean's History and Directory of Nevada Co., Calif., 27-28, 1867.

INDIAN TROUBLES OF NEVADA CO.
CALIFORNIA

Trouble with Indians in Oro and vicinity, 1850. Were from Bear River and Deer and Wolf creeks. Treaty at Kearny, May 25, 1850, between Maj.-Gen. Thos.J.Green and chiefs Weima and Buckler and subchief Poollel.

--Harry L. Wells. Hist.of Nevada Co., Calif., 53,54,1880.

YUBA RIVER INDIANS CALIFORNIA

In writing of the discovery of gold in Calif., the author makes the statement that Jonas Spect, who was prospecting on Yuba R. in 1848, says that he was piloted by his Indian "up to the location of Rose bar [above Timbuctoo ravine], where we met a large number of Indians, all entirely nude and eating clover."

--Frank T.Gilbert, Hist.of Calif., Vol.I of Hist.of Butte Co.,Calif., by Harry L.Wells, p.121, 1882. (Two vols. in one.)

YUBA CHIEF CALIFORNIA

In a summary of California history in the Annals of San Francisco, is an illustration showing "Wahla, chief of the Yuba tribe,--civilized and employed by Mr.S.Brannan," beside "a partly civilized Indian" and "a wild Indian." From daguerreotypes by Mr.W.Shew.

--Annals of San Francisco, by Frank Soulé, J.H.Gihon, and Jas.Nisbet, 52, 1855.

INDIAN TROUBLES IN BUTTE CO., CALIF.

On New Year's Eve, 1851, about a year after Mr.M.Pence 217 had settled in Messila Valley (Lyon ranch in Messila Valley, an arm of the Sacramento, 12 mi.from Oroville), a party of 6 or 7 Indians came to stay all night at his ranch. Among them was a chief of the Concows, a villainous-looking fellow. Stole all his cattle. Were pursued. Chief caught and hanged some time after.

Next trouble in this locality (most of the hostilities were near Pence's ranch), was with the Tiger Indians, who came into the valley and stole cattle from Clark's ranch, 1853. Pursued. Found camp of about 30 warriors beyond Dogtown [=Magalia]. Killed 25 Indians.

217-218

During fall of 1853, Indians came out on W branch Feather R. and killed 10 Chinamen. Hiding place found about a mile from the river; 40 to 60 Indians were killed.

218

June 18, 1862, a meeting was held at the Forks of Butte, Kimshew township, to make org'd resistance against Indian outrages, murders, thefts, and stock killing. Attributed to "Deer or Mill creek Indians."

219-220

219 Other outrages near Pence's ranch in 1863. About 350 Indians were gathered and removed to reservation in Humboldt Co. and practically all taken later to Chico. Began returning in 1864. Further outrages. Leader, all the time, had been Big Foot. Supposed to have been killed after return. Since then no Indian troubles. Few Indians now in county. 221 222

--Frank T.Gilbert, Hist.of Calif., Vol.I of Hist.of Butte Co., Calif., by Harry L.Wells, pp.217-222, 1882. (In Vol.II, but two vols.bound together with continuous paging. Vol.I is Hist.of Calif., by Frank T.Gilbert.)

There is a town Pentz (as his name was frequently spelled) in Butte Co.

Of Evansville, Wyandotte township, Butte Co., Calif., it is said, "where the Greenwell orchard now stands, there were then [1854] camped 400 Indians."

--Harry L.Wells, Hist.of Butte Co., Calif., 267, 1882. (In Vol.II, but two vols.are bound together with continuous paging.)

BUTTE CO., CALIF.

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FEATHER RIVER INDIANS

p. 5 Lt. Geo. H. Derby, in his report on (explorations on & adj. Sacramento Valley) California in 1849, states that in September 1849 near Nicholas Ranchho, which is at the junction of Bear Creek and Feather River, "About 100 wretched Indians, playfully term Christian, live in the vicinity upon the bank of the Feather river, subsisting upon acorns (which, pulverized with roasted grasshoppers, they form into a cake) and salmon, with which delicious fish the river abounds. The more intelligent and docile of these creatures are taken and brought up on the farm, where in time they become excellent vaqueros, or herdsmen, and where they are content to remain, receiving in return for their services such food p. 6 and clothing as it may suit the interest or inclination of its owner to bestow upon them".

--Lt. Geo.H. Derby: Topographical Memoir of Sacramento Valley, Calif. Sen.Ex.Doc. 47, 31st Cong. 1st Sess. Part II, pp.5-6, 1850.

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Lt. George.H. Derby, in the course of his explorations on the east side of Sacramento Valley, October 1849, visited Sutter's Hock Farm, situated on the west bank of Feather River, 6 miles below the mouth of the Yuba. About 200 yards above Sutter's ranch house Lt. Derby observed a rancheria of Indians, some 300 in number. This village, he writes, "consists of about 20 mud ovens, partly above and partly below the ground, with a small hole for egress in the side. They had just commenced the collection for their winter stock of acorns, and had many high baskets, containing probably 40 or 50 bushels of this species of provender, standing about. They were mostly naked, and kept up a dismal howling all night as a tribute of respect to one of their number who had departed this life on the day previous. They were suffering much with the prevalent fever, as were the occupants of the farm-house, several of whom were sick at this time."
--Lt. Geo. H. Derby: Topographical Memoir on Sacramento Valley, Calif. Sen.Ex.Doc. 47, 31st Cong. 1st Sess. Part II, p. 9, 1850.

Lt. Geo. H. Derby, in his report on explorations in the Sacramento Valley, California, in 1849, states that while traveling south along Feather River he "observed three rancherias of Indians upon its banks within 12 miles of the crossing o of 'Lawson's route', which may contain in all from 300 to 500. They are all of the same wretched class with those observed upon the Sacramento. They appear perfectly harmless and remarkably good-humored, and many of them are in the employment of the emigrants who have squatted in the vicinity".

-Lt. Geo.H. Derby: Topographical Memoir on Sacramento Valley, Calif. Sen.Ex.Doc. 47, 31st Cong.1st Sess. Part II, p.12, 1850.

Lt. Geo. H. Derby, while exploring the Sacramento Valley near the end of October 1849, encountered two rancherias of Indians, containing probably some 200, male and female, on the west bank of the Sacramento, apparently near the junction of Butte Creek. Of these Indians he says: "They subsist, like those already noticed, upon fish and wild grapes in the summer, and acorns and pulverized grasshoppers in the winter season, and appeared peaceably enough, but very disgusting to behold, being almost without exception stark-naked and excessively filthy.

Two deputations visited my camp on Butte Creek; they behaved very civilly, and received and devoured some biscuit, which I administered to them, with a rapacity quite painful to behold. The men were all armed with bows and arrows, and the women furnished with baskets of a conical shape. I found out by signs that they were on a grape-gathering excursion".

—Lt. Geo.H. Derby: Topographical Memoir on Sacramento Valley, Calif. Sen.Ex.Doc. 47, 31st Cong. 1st Sess. Part II, p.11, 1850.

While living in Marysville during 1851-1854, Mrs D.B. Bates states: "I often saw ladies at the hotel who had resided . . .at different bars far up in the mountains. . . I was quite amused at an incident related by one of those ladies . . .Her husband kept a boarding-house, where he accommodated about thirty miners [214,] . . .These miners had had some trouble with a tribe of Indians whose rancheria was not far distant . . .One day . . .this lady alone in the house . .a deafening war-whoop rang in her ears. She ran to the door, and saw, at a little distance from the house, about two hundred painted Indians, armed with bows, arrows, and hatchets, advancing at a rapid pace." [215] Here follows an account of the lady"s fright &c. , The Indians passed on without making any attack . "It seemed these Indians had started, in honor of some great occasion, to visit a neighboring tribe. They had painted and armed themselves, as they ever do when they start upon a journey to celebrate any great event. Their object in raising such a war-whoop was, doubtless, a sportive one; for they passed the miners with their countenances illumined with a broad grin." [217]

Bates: Four Years on Pacif.Coast, , 1857. [5th Ed. 214, 215, 217, 1858.]

In an account of a visit to a ranch on the Sacramento river about 80 miles above Marysville, during 1851-1854, Mrs D.B.Bates states: "Mr.S----- [the ranch owner] employed a host of Indians upon his ranch." [Referred to as belonging to the Digger race.] [166] Mentioning her hostess Mrs.Bates says: "She had five or six well-trained Indian women for house servants, who labored hard for no other remuneration than their food and raiment." [168]

Bates: Four Years on Pacif.Coast, , 1857. [5th Ed. 166, 168, 1859.]

Salmon Falls,
South Fork of the American River,
July 4, 1849

"Here we are at length in the gold diggings. Seated around us, upon the ground, beneath a large oak, are a group of wild Indians, from the tribe called "Diggers", so named from their living chiefly upon roots. These Indians are of medium size, seldom more than five feet and eight or ten inches high; are very coarse and indolent in appearance, of a dark complexion, with long black hair which comes down over the face; are uncivilized and possess few of the arts of life. They weave a basket of willow so closely as to hold water, in which they boil their mush, madeof acorns dried and pounded to a powder, or their flour purchased at some trading tent. The water is boiled in the baskets by heating stones and putting them in the water, which is thus, in a short time, raised to the boiling point. They have brought us in some salmon one of which weights 29 pounds. These they spear with great dexterity, and exchange for provisions, or clothing, and ornaments of bright colors."

Woods, Daniel B. Sixteen Months at the Gold diggings, 49
New York, 1851

Miller

CALIF.

On March 4, 1844, while following down the American River valley from the mountains, Fremont speaks of seeing recent tracks of bare-footed Indians on the sandy shore of the river, and little piles of mussel shells, and old fires where the Indians had roasted the fish.

Farther on down the valley, Fremont says: "Beyond, we again descended to the bottoms, where we found an Indian village, consisting of two or three huts; we had come upon them suddenly, and the people had evidently just run off. The huts were low and slight, made like beehives in a picture, five or six feet high, and near each was a crate, formed of interlaced branches and grass, in size and shape like a very large hogshead. Each of these contained from 6 to 9 bushels. These were filled with the long acorns already mentioned, and in the huts were several neatly made baskets, containing quantities of the acorns roasted. They were sweet and agreeably flavored, and we supplied ourselves with about half a bushel, leaving one of our shirts, a handkerchief, and some smaller articles, in exchange."

--Fremont: Expl. Expd. to Oregon & Calif. (1844), 242, 1845.

"WEMEH'S TRIBE" NEVADA CO., CALIF.

Town of Walloupa said to have received its name "from an old Indian of Wemeh's tribe, whose name was probably a corruption of Guadaloupe, a patron saint of the Mexicans."

--A.A.Sargent, Sketch of Nevada Co., in Brown & Dallison's Nevada, Grass Valley, and Rough and Ready Directory for 1856, 16, 1856.

Chief Wemeh said to have assisted the whites in the Grass Valley hostilities of 1850.

--Ibid 36.

In a sketch of the town of Rough and Ready are mentioned the "capture of Wemah and his beautiful boy 'Lulu,' to hold as hostages for the surrender of certain murderers of his tribe," and, in same campaign, the defeat of a posse by "Walloupa and his naked, breech-clout warriors."

--[Edwin F.] Bean's History and Directory of Nevada Co., Calif., 362, 1867.

CALIF.

On March 5, 1844, on American River, Fremont writes: "We discovered three squaws in a little bottom, and surrounded them before they could make their escape. They had large conical baskets, which they were engaged in filling with a small leafy plant (erodium cicularium) just now beginning to bloom, and covering the ground like a sward of grass. These did not make any lamentations, but appeared very much impressed with our appearance, speaking to us only in a whisper, and offering us smaller baskets of the plant, which they signified to us was good to eat, making signs also that it was to be cooked by the fire. We drew out a little cold horse meat, and the squaws made signs to us that the men had gone out after deer, and that we could have some by waiting till they came in. We observed that the horses ate with great avidity the herb which they had been gathering; and here also, for the first time, we saw Indians eat the common grass — one of the squaws pulling several tufts, and eating it with apparent relish. Seeing our surprise, she pointed to the horses; but we could not well understand what she meant, except, perhaps, that what was good for the one was good for the other".

--Fremont: Expl. Expd. to Oregon & Calif. (1844), 243, 1845.

During the same day (March 5, 1844), Fremont speaks of seeing several acorn caches, and atnight camped near 2 very large ones, containing each probably 10 bushels. — Ibid, 243.

Midu

During his Third Expedition 1845-1846, Fremont states that on March 26, 1846 "We travelled acros the valley plain, and in about sixteen miles reached Feather River at twenty miles from its junction with the Sacramento, near the mouth of the Yuba, so called from the village of Indians who live on it. . . .The Indians aided us across the river with canoes and small rafts. Extending along the bank in front of the village was a range of wicker cribs, about twelve feet high, partly filled with what is there the Indians' staff of life--acorns. A collection of huts, shaped like [471] bee-hives, with naked Indians sunning themselves on the tops, and these acorn cribs, are the prominent objects in an Indian village. . . . .On the 28th . . .we encamped on Butte Creek. There is a rancheria (Indian village) near by, and some of the Indians gladly ran races for the head and offals of a fat cow which had been presented to us. They were entirely naked."[472]

Fremont: Memoirs. I, 471-472, 1887.

During his Third Expedition, 1845-1846, Fremont states: "We reached the Keyser Rancho, on Bear River and affluent to Feather River . . .The route lay over an undulating country . . .wooded with oaks and shrubbery. . . .UI was riding quietly along with Godey through the oak groves,. . .when we discovered two Indian women busily occupied among the trees on the top of a hill, gathering plants or clover grass into their conical baskets. Taking advantage of the trees we had nearly reached the top of the hill, thinking to surprise these quick eyed beings. Reaching the top we found nothing there except the baskets -- apparently suddenly dropped and the grass spilled out. There were several bushes of a long-stemmed , grass-like shrub, and searching around to see what had become of them, we discovered two pairs of naked feet sticking out just above the top of the bushes.

At the shout we raised, two girls to whom the feet belonged rolled out of the bushes into which they had only time to dive as we neared the top of the hill, thinking perhaps that we had not seen them. They were but little alarmed and joined in the laugh we had at their ostrich-like idea of hiding. It appeared that they belonged to a village not far away towards the hills. . . . The oaks and pines and grasses gave them abundant vegetable food, and game was not shy."

Fremont Memoirs, I, 471 1887.

INDIAN RANCHERIA, CALIF.

While living at Marysville during 1851-1854, Mrs D.B. Bates gives the following account of a visit to an Indian rancheria: "We visited Yuba city, situated about half a mile from Marysville, on the opposite bank of the Feather River. It may not be amiss to state that Yuba city, with the exception of three or four houses, has been removed to Marysville. There is, however, an Indian rancheria existing there, which draws many visitors to the spot.[149] . . . An Indian rancheria consists of a number of huts, constructed of a rib-work or frame of small poles, or saplings of a conical shape, covered with grass, straw, or tule, a species of rush, which grows to the height of five or six feet. The huts are sometimes fifteen feet in diameter at their bases, and the number of them grouped together vary according to the number of the tribe which inhabit them. [150] . . . . .

They place entire dependence on nature's bounty for support. If the crop of acorns fails, or the mountain streams send not forth their usual schools of fish, - snails, worms, roots, and insects, furnish food with which they appease the gnawings of hunger. There is a kind of grass in the valleys the Indians eat, that is pleasant to the taste and nutritious. In the season of this grass I have seen numbers of them all out feeding like cattle. The children all go naked. This grass has a tendency to increase their ordinary dimensions; and you will often hear it remarked, as one makes his appearance, "There comes a little grass-

fed." We saw them making their acorn bread (parn they call [151] bread). To render it short and rich, they mashed up angle-worms, and put in it. After baking it, - which they did by making an excavation in the earth, and building a fire therein; when the earth was sufficiently heated, they scraped out the ashes, put in the bread, and covered it over with hot ashes, - they generously insisted upon our eating a piece. The keenness of our appetites was considerably repressed, however, by witnessing the several employments of the tribe. One old squaw was relieving her husband's head of a score of vermin, which she ate with an apparent relish. She practised, however, the principle of self-abnegation to perfection, by occasionally tossing some of the finest-looking ones down his throat, for which he smacked his thanks with apparent zest. The hair on the heads of the chiefs is all drawn up, and tied in a knot on the top of the head, and ornamented with feathers. The squaws' heads look like pitch-mops; the hair is very thick, coarse, and black, and cut square round the head. No part of the forehead is visible; the hair falls to the eye-brows. They have jet-black eyes; and some of them have a decicedly pleasant expression with the eye. The little babies are beauties. Their mothers learn them to swim, as soon as an old duck does her [152] young. They build little pens at the brink of the river, so that the current cannot carry them down stream, put them in, and keep them there half the time. They are really amphibious. They have a cruel custom of piercing the

ears of their infants, and inserting sticks the size of the little finger. During the process of thus beautifying their infants, the whole side of the head and face is terribly swollen, and the child must suffer inconceivably; but better for them to die in the operation than to live in opposition to the prevailing mode.

The longevity of the race is proverbial. We saw some who looked more like mummies than living beings. They bring them out of the huts, and set them in the sun, days; and there we saw them sitting, their eyelids drooping so you could not perceive the eyeball, limbs perfectly motionless, and so shrivelled and black as to be absolutely repulsive to the sight. Some of their limbs are affected with a loathsome cutaneous disease.

When one of their number dies, they consume the body by fire, grind the bones to ashes; then the near relations mix these ashes with pitch, and daub their heads and faces with it, as a badge of mourning. During this process, and for several consecutive days and nights, they keep up a loud [153] hooting and howling, and render night hideous with their mournful lamentations. They have large gatherings sometimes at their rancherias, to celebrate some event; then dancing and singing, loud shouting and howling, is continued without intermission the whole night. During these orgies, the noise made by them is such as to prevent sleep, although a quarter of a mile distant. Their council-chamber is of

sufficient capacity to accommodate three hundred persons; the entrance to which is an aperture of just sufficient size to admit a man's body when bent double. In the centre of the roof is another small aperture; and, except by these two openings, no air or light can be admitted. They perform their singular dances in this place. Often Americans go there to witness these sports; but a few moments confinement in such a close place generally suffices. From their burrowing propensities, these Indians have derived the name of 'Diggers'.

Their mode of costume almost defies description, it is so omnifarious. Sometimes they imitate the style adopted by our first parents in Paradise. The women are especially delighted to get on a man's shirt, in which they will parade the streets apparently as pleased with themselves as any fashionable [154] belle when sporting the most costly fabric. [155] . . . . . .

The rivers abound in excellent salmon, which the Indians spear in great numbers, and dispose of in the towns. They are the finest I ever tasted. Some of them are three and four feet long, and weigh fifty pounds or more. It is amusing to see the Indians spearing them. They stand in the river on rocks or shoal places, looking intently into the water with the spear elevated, waiting, perfectly motionless, for a sight at one. Instantly the spear descends, and,

as sure as it does, it buries itself in the body of the fish. Their aim is unerring." [156]

Bates: Four Years on Pacific Coast, , 1857. [5th Ed. 149-156, 1858.]

Alfred T. Jackson, at the gold mines from 1849 - 1852, writes in his diary:

"June 22, 1850. There is an Indian campoody up on the 9
ridge above Brush Creek (southern fork of Nuba) where about 200 Digger Indians are camped...They will eat anything, acorns, grashoppers, or seeds and I have seen an old squaw pull a rotten pine log apart hunting for a white grub as big as my little finger, and when she found one, swallow it with as much relish as if it were a fat oyster....The Indians burn their dead and I went over to the ridge with Jim Gleason to a buck's funeral Friday night. It was a queer ceremony. They piled up a cord or more of pine limbs, wrapped the buck in a blanket, deposited his body on the pile, together with his bow and arrows, clothes and small belongings, and set it on fire. The bucks of the tribe set around outside in the shadows, glum and silent as ghosts. The squaws joined hands and kept up a stamping, first with one foot and then the other, wailing together in a mournful chorus, which sounded like "wallah tu nae" and which they repeated over and over as long as I ___
stayed there. Others replenished the fire with fresh pine knots 10
and limbs. The main attraction wa an old, ugly squaw, who, I was told, although no relation to the buck, was chosen chief mourner. She went into a frenzy, howling and screeching like mad, contorting and twisting her body and spinning round and round until she exhausted herself and tumbled to the ground. Then she would come to and crawl to the fire, get hold of a

piece of wood cut of which the pitch was frying and daub it over her head and face until her hair was saturated with tar. They say that she never washes herself or tries to get the pitch off, and the buck's wife can't take another man until the tar wears away. It got to be monotonous and disgusting and I came away by midnight, but the Indians kept it up two nights, or until the last vestige of the body was burned up."

Diary of a Forty-niner, Chauncey L. Canfield, Editor.

New York, San Francisco, 1906

INDIAN TROUBLES IN BUTTE COUNTY

The History of Butte County, by Harry L. Wells and W. L. Chambers, San Francisco, 1882, contains a chapter entitled 'Indian Difficulties' (pages 217 to 222). From this chapter the following abstracts are taken:

The first troubles occurred at or near Pence's ranch on a branch of Dry Creek in the foothills about 15 miles southeast of Chico. On New Year's eve, 1851, half a dozen Indians, among whom was a chief of the Concows, spent the night at Pence's ranch and are said to have stolen all of Mr. Pence's cattle. The Indians were pursued and the chief wounded. Later he was captured and hung; ~~and~~ his body is said to have "dangled gracefully from a tree yet standing near the Pentz post-office."

The next difficulty was with the so-called Tiger Indians [doubtless the Nosse or Yahnah] who in 1853 are said to have stolen cattle at Clark's ranch. The Indians were followed, but were not found. Shortly afterward an Indian called Express Bill was captured and hung to a tree near the house. The next morning they went on to Dogtown, where they were refused aid by the Dogtown people, and continuing met an Indian on

his way to a rancheria. They killed him and left him in the road. Proceeding, they found the rancheria, containing about 30 "warriors" and attacked it. 25 Indians were killed and only one of the white men was wounded, as the Indians were armed only with bows and arrows.

During the fall of 1853, Indians from ~~the~~ West Branch of Feather River killed 10 Chinamen. ~~Pence was again chosen captain of~~ A company of about (60 men) (30 white & 30 Chinamen) ~~men who~~ (with Pence for captain) pursued the Indians and ~~are said to have~~ killed "from 40 to 60 Indians."

Continuing, the authors state: "It does not appear that the Indians were always the aggressors . . . . on many occasions here in Butte county great wrongs have been done the simple natives . . . . Crimes against the Indians were very frequent, and fully account for some of the bloody reprisals made a few years later. At Frenchtown, Oregon township, a meeting was held February 14, 1854, and resolutions were passed in regard to the men who were in the habit of committing outrages on Indian women, stating if the law did not punish the offenders, they would mete out to them the punishment they deserved. Those who were actual settlers had their lives and property endangered by these overt acts of lawlessness."

In June, 1862, "a meeting was held at the Forks of Butte Creek, in Kimshew township, for the purpose of making an organized resistance to the encroachments and outrages of the Indians." Resolutions were passed to the effect that the Deer Creek or Mill Creek Indians [belonging to the Nosse or Yahnah tribe] having committed numerous depradations, such as robbing mining camps, killing stock, murdering white men (including Michael Walsh, of Chico, and Mr. Dunbar or Dunlap, of Mud Creek), and threatening to kill every white man on Butte creek, the white citizens resolved to raise a company "for the chastisement of the savages." A company of 24 men was raised and set out on June 21. Three days later a teamster, named Thomas Allen, was killed near Morrill's saw-mill. [It is stated also that he was scalped, but this is extremely doubtful as there appears to be only one authentic record of scalping by California Indians.] Three (3) children of the Hickok family were captured and killed.

"In the early summer of 1863, 5 Indians were hanged at Helltown, on suspicion of their having committed depradations." In reprisal, the latter part of July several white men, women and children were killed. Among them were Richard Morrison, Mrs. Blum, and the

children of the Lewis family, all near Pence's ranch. A company of 50 men was then organized to hunt the Indians. "The excitement was so intense that it was determined to make an indiscriminate slaughter of Indians without regard to whether they were concerned in the murders or not. There was no doubt in the minds of those who could reason coolly on the matter, that a large majority of the Indians were innocent entirely of the horrible outrages and murders that had been perpetrated, and that punishment should not be meted out to them alike," but the desire for revenge rendered the condition of all the Indians unsafe. A war of extermination was about to be commenced.

On July 27, 1863, a meeting was called at Pence's ranch for the purpose of taking measures to remove the Indians to reservations. Before the meeting M. E. Wells of Yankee Hill, had collected and disarmed about 350 Indians preparatory to taking them out of the country. While they were encamped at Yankee Hill, the company of citizens arrived, "and it was with great difficulty that Mr. Wells could keep them from butchering the whole band." As a compromise, 4 Indians alleged to have taken part in the tragedies near Pence's were given up and turned loose; they were fired at and 2 were killed; the other

2 escaped "without much injury." The disarmed Indians were taken to Chico and thence to the reservation in Humboldt County. Shortly afterward, Captain H. B. Hunt, at the head of ~~in charge~~ of a band of citizens, went to Dogtown and captured 3 Indians whom they bound and shot.

At the meeting referred to at Pence's ranch, on July 27, Hon. Thomas Wells was designated to arrange with General Wright, of the Department of the Pacific, for the disposal of the Indians. In his report of September 19, Mr. Wells stated that the following plan had been decided upon:

"The citizens are to collect all the Indians of this county together at Chico; the soldiers there, under Major Hooker, are to receive and forward them to the reservation, and Major Hanson's receivers are to receive them there. If, in the places where Indians are harbored by bad white men, the citizens meet with their resistance, they are to capture and deliver them, with the Indians, to Major Hooker, at Chico, to be held and dealt with as 'prisoners of war.

"By the arrangements made, the executive committee appointed at Pence's ranch were authorized to raise a sufficient force of men to carry out the measures agreed upon.

" In accordance with these arrangements, the committee proceeded to gather together all the Indians that could

be found. Scarcely one was allowed to remain. Even the mahalas living with white men were compelled to join the caravan, and go to the reservation. Mr. Wells of Yankee Hill, took the most active part in the removal of these people. He was indefatigable in his efforts to free the county of them, and thus put a stop, in this region, to further contention between the white and red races, which must inevitably occur while any of the latter were allowed to remain. In this work he was energetically assisted by G. G. Marquis, of Concow valley, and William Ramsey, of Yankee Hill. The last band taken to Chico was composed principally of mahalas, children, and old and decrepit bucks."

On September 23, 1863, a miner, named Hugh Harvey, was shot and killed by Indians near Forbestown. 20 men set out to kill the Indians, but as the removal was then in progress, no bloddy encounter followed.

In March, 1864, a number of Indians returned from the reservation to Butte County. 5 of the Indians took possession of the cabin of James McBride, near Dogtown, and carried off all his portable property, and a teamster on the Dogtown road was ~~also~~ wounded. On June 4, 1864, several Indians made a raid on the house of Thomas Morgan, a mile from Pence's, during his absence. On June 8 the body of a Frenchman, named Bartholomy, was

found in Potter's ravine, below Cherokee flat, pierced by 4 arrows.

In the summer of 1865 Indian troubles were again frequent. On June 22, 8 Indians visited Fairfield bar on Middle Feather River and tried to extort money from the Chinamen. On August 7, Miss Rosanna Smith was murdered at the house of Mr. Robert Workman, and John Banks, a hired man, was shot in an adjoining field. Mrs. Workman herself was frightfully beaten. She recovered but died a couple of years afterward. A company of 17 citizens under the lead of H. A. Goode, followed and found the Indian trail on August 15 and came up with the Indians on Mill creek, 16 miles east of Tehama, where they slaughtered 9 of the Indians and wounded many more. Among the Indians believed to have been killed at this time was one named Big Foot, who was credited with being a leader in various depradations. A year or two later a man named Sandy Young, who had taken part in the attack on the Mill creek Indians, was found dead and was supposed to have been killed by Indians; some years later Captain Goode was killed by an Indian boy only 8 years of age, whom he had adopted and raised.

Gen John A. Sutter gives the following notes about the Indians of that region of the Sacramento in which he settled, in Personal Reminiscences written for the Bancroft Library.

Going up the Sacramento from Suisun Bay, he says "entering 29
and exploring all the sloughs....all along I noticed signs of
Indians prayers, consisting of bunches of white feathers, tied to 30
overhanging branches of trees, prayers to gods and devils for fish
and food.

Although I knew I was closely watched all along my journey
up I did not encounter a single Indian until I had reached a point
on the river about 12 miles below where the city of Sacramento now
stands, the second day from Suisun Bay. Arrived at this point
suddenly I saw in an open space about 2000 warriors painted
yellow, black and red, armed and keen for fight. My men wanted
to fire on them at once. I ordered them to keep quiet and make 31
no attack except as I directed them. The two vessels were then
some distance behind me. Approaching the shore with my row boat,
I jumped unarmed and alone ashore; after having instructed my
men to stand ready with their arms concealed, but not to fire until
they saw me attacked.

Thinking there might be among them some Indians escaped from the missions who understood Spanish, I shouted in a loud voice 'A Dios amigos.' I was not disappointed. Immediately two of them came forward and answered me in Spanish. I told them I had not come among them to make war, nor to carry them away to the

32

missions, but I had come to be friends with them. Then one of these mission Indians I sent in a canoe with a letter to my vessels down the stream, and the other I took with me in my boat as a guide. The men on the shore on being talked to by the mission Indians appeared satisfied. I told them to come to me when I landed and I would make them presents, and they went away to their village. I then continued my way up as far as the mouth of the Feather River. There was a large Indian village, and as soon as the inhabitante saw us coming, all fled, men, women and children."

Gen. Sutter returned and ascending the American River, four or five miles, or as far as the boats could go, landed. He goes on

"The Indians now came forward the presents that I had promised 36
them. I gave them some beads, blankets and shirts at which they
were well satisfied. They brought some sore-backed horses that
they had stolen from settlers to sell. I bought them at a very low 37
price, pastured them until they were well, then returned them to
the owners, who paid me back what I had paid. To show the Indians
the effect of powder and ball I planted my guns and fired at a
target. They did not care to have them tried on them.....

The Indians were sometimes troublesome, but on the whole I 39
got along very well. One night an attempt, however, was made to
assasinate me. I was sitting talking to my clerk, a Frenchman
Monsieur Castot, about 12 o'clock at night, when I heard a cry
'Oh Senor.' The clerk ran out to ascertain the cause when he found
an Indian in the clutches of a large fine bulldog I had brought over
from the S.I. The Indian was brought in. Soon there was another
similar cry, and another capture was made. It appears that a band

had come to kill us alland take the place, when their scheme was 39
thus prevented by the dog. I sewed up the wounds made by the dog 40
with silk, told the savages I would forgive them this time, but warned
them that any further attempts in that direction would meet with
swift punishment. During the same winter they came wrapped in
blankets which I had given them with concealed weapons to kill me.
I seized them, and asked them why they wished to kill me, for I had
been good to them. They said they simply wanted the plunder.

The next summer they showed fight and withdrew en masse about
30 miles away from their village near the fort. This was a sign
of hostilities. Then I went out with six men, attacked them in
the night and killed six of their number. None of my men were
wounded. They made no resistance but asked for mercy. I told 41
them if they would come back to the village and attend to their
work as before all should be forgotten and they did so. These
Indians became faithful servants to me and gave me no further
trouble. I taught them how to work and paid them for their work.
I adopted a tin currency, stamped with a stamp made by a blacksmith
(Neil came with Fremont) a star, a piece with one hole cut in it
represented one day's work, two holes two days' work, six holes
a week's work. With this money they could buy at my store blankets
or any things they required. The white men tried to get this
money from the Indians, cheating them out of it in various ways,
but I refused to take it from them and so confined the arrangement 42
to the Indians.

Next I brought in boys from other tribes, orphans, and taught
them Spanish andhow to work. Then I organized a military company

of all the best looking Indians, 100 infantry and 50 cavalry, the 42
former officered by two white men and an Indian chief. Another
officer was an Indian ensign who could read and write. This
ensign was born in a mission and was named Homo bono.. ....

Business increased until I had in the field 600 men...I had 43
all the Indians I could employ...I had looms and taught the natives
to weave blankets and hats....

Finally I subjugated all the Indians in the Sacramento Valley.
I had frequent fights with the Indians, had frequently to punish 44
them for stealing cattle. Up the valley Peter Lassen had a farm
and being attacked by the Indians one time, I went with about 35
white men and 300 Indians and made an attack atnight. My Indian
trappers had to make rafts and attack them from the other side
of the river, killed some and captured the rest.

Once a band of mission Indians came to me and asked permission
to trade with the Indians in the mountains up the American river.
I granted them their request. Instead of trading with them, they
seized the women and children, dashed the brains out of the old
women and children. The men of the tribe were with me at the fort. 45
The women they wanted for themselves and the children they pro-
posed to sell to the Spaniards. It was a common thing in those days
to seize women and children and sell them. This the Californians
(Mexicans) did as well as the Indians.

When I learned of this outrage which was told me by an old man
which escaped, I started out with about 20 men, and a lot of Indians
and encountered on a lake which communicated with the Sacramento
about 30 miles below the fort. I ordered them in the name of the
government to halt and surrender. Most of them did; andon those

that fled I fired; finally capturing the whole. Fourteen confessed 45
to the crime of murder and I ordered them shot. Then I gave the 46
government notice of what I had done and received thanks. The Indians were also delighted to receive back their women and children.....

When I went to the valley polygamy obtained among the Indians and I determined to stop it. The chiefs had so many wives that the young men complained they could have none. So I took the men and put them all in one row, and the women in another. Then I told 47
the women one after another to come forward and select for a husband the man they wanted. This was done and I would not allow the chiefs more than one or two wives each.

The last Indian fight I had was just before the Mexican war broke out. The natives were encouraged to attack the settlers by the Mexicans. One man confessed this to me. The Mokulumnes, christianized Indians formerly belonging to the missions, attacked me in the night in large numbers, but being quick ready, they were frightened away. Went after them, crossed the Mokulumne on a raft which was upset and everything on the raft was lost. Finally overtook and attacked them. A hard fight followed. Many of my men 48
were wounded, some were killed. The enemy took to the ravines and rocks, and my ammunition becoming short we slowly retired firing as we withdrew and were troubled with them no more.

Besides farmers and rancheros I had a large number of Indians employed as trappers and hunters. At one time I had 800 beaver traps. I paid them according to the furs they brought in.

During the winter of 1839-40 gardens were made, wheat sown, and timber cut. The Indians learned quickly and worked well from the start.

Gen. John A. Sutter, Personal Reminiscences, 29-48, MS. Bancroft Library

Midoo of Feather River region, California in 1852

Mrs. L. A. K. S. Clappe, in a series of letters written from Rich Bar, East Branch of North Fork of Feather River, Calif., from Sept. 1851 to November 1852, and first published in the Pioneer Magazine, 1855, gives the following descriptions of Indians and their customs:

At Berry Creek House, 10 miles north of Bidwells Bar.--"On [23]
this occasion I was more than ever struck with what I have often remarked before, - the extreme beauty of the limbs of the Indian women of California. Though for haggardness of expression and ugliness of features they might have been taken for a band of Macbethian witches, a bronze statue of Cleopatra herself never folded more beautifully rounded arms above its dusky bosom, or poised upon its pedestal a slenderer ankle or a more statuesque foot, than those which gleamed from beneath the dirty blankets of these wretched creatures."

Indian encampment near junction of East Branch of North Fork [240]
of Feather River with the North Fork.--"A friend of ours who has ~~just~~ visited their camp several times, has just given me a description of their mode of life. Their huts, 10 or 12 in number, are formed of the bark of the pine, conically shaped, plastered with mud, and with a hole in the top, whence emerges the smoke, which rises from a fire built in the center of the apartment. These places are so low that it is quite impossible to stand

upright in them, and are entered from a small hole in one side, on all fours. A large stone, sunk to its surface in the ground, which contains three or four pan-like hollows for the purpose of grinding acorns and nuts, is the only furniture which these huts contain. The women, with another stone, about a foot and a half in length and a little larger than a man's wrist, pulverize the acorns to the finest possible powder, which they prepare for the table (?) in the following manner. Their cooking utensils consist of a kind of basket, woven of some particular species of reed, I should fancy, from the descriptions which I have had of them, and are so plaited as to be impervious to fluids. These they fill half full of water, which is made to boil by placing in it hot stones. The latter they drag from the fire with two sticks. When the water boils, they stir into it, until it is about as thick as hasty pudding, the powdered acorns, delicately flavored with dried grasshoppers, and lo! dinner is ready. Would you like to know how they eat? They place the thumb and little finger together across the palm of the hand, and make of the other three fingers a spoon, with which they shovel into their capacious mouths this delicious compound.

There are about 80 Indians in all at this encampment, a very small portion of which number are women. A hostile tribe in the valley made a Sabine-like invasion upon the settlement a few months since, and stole away all the young and fair muchachas, leaving them but a few old squaws. These poor withered creatures, who are seldom seen far from the encampment,

do all the drudgery. Their entire wardrobe consists of a [241]
fringe about two feet in length, which is formed of the
branch or root -- I cannot ascertain exactly which -- of a
peculiar species of shrub shredded into threads. This
scanty costume they festoon several times about the person,
fastening it just above the hips.....

Their infants are fastened to a framework of light wood, [242]
in the same manner as those of the North American Indians.
When a squaw has anything to do, she very composedly sets
this frame up against the side of the house as a civilized
housewife would an umbrella or broom.

Some of their modes of fishing are very curious. One is
as follows. These primitive anglers will seek a quiet deep
spot in the river, where they know fish most do congregate,
and throw therein a large quantity of stones. This, of
course, frightens the fish, which dive to the bottom of the
stream, and Mr. Indian, plunging head foremost into the
water, beneath which he sometimes remains several minutes,
will presently reappear, holding triumphantly in each hand
one of the finny tribe, which he kills by giving it a single
bite in the head or neck with his sharp, knife-like teeth. . .

It is impossible to conceive of anything more light and [244]
airy than the step of these people. I shall never forget
with what enchanted eyes I gazed upon one of them gliding

along the side of the hill opposite Missouri Bar. One would [244]
fancy that nothing but a fly or spirit could keep its footing
on the rocks along which he stepped so stately, for they looked
as perpendicular as a wall. My friend observed that no white
man could have done it. This wild creature seemed to move as
a cloud moves on a quiet day in summer, and as still and
silently. It really made me solemn to gaze upon him, and the
sight almost impressed me as something superhuman. . . .

. . . It is said that their entire language contains but [245]
about twenty words."

Mrs. Louise A. K. S. Clappe, Shirley Letters from the California Mines in 1851-52. Reprinted from Pioneer Magazine 1854-55, pp. 23 and 240-245, 1922.

MIDOO OF FEATHER RIVER REGION, CALIFORNIA, in 1852

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Midoo

Lower FEATHER RIVER INDIANS

Captain George Coffin, who commanded the ship 'Alhambra' sailing from New Orleans to California, 1849-1850, and later took a cargo of goods up the Sacramento River to sell to the miners, in his diary under date of April 20, 1850, writes as follows concerning Indians of the rancheria opposite Nicolaus on Feather River. This diary was published from the original manuscript by his son in 1908, in a book on his voyage around the world.-

"Opposite to Nicolaus is a rancheria, or Indian village, [77] situated on a sandy bar. Their wigwams are miserable hovels, showing the want of any idea of comfort in the human race in a state of nature. These Indians are the most squalid-looking wretches I have ever met with. They live principally on acorns and fish. They collect a year's supply of the former when in season, and preserve them in little circular enclosures made of poles standing up in the ground and interwoven with reeds and covered with thatch. One of these kraals is attached to each hovel.

To catch fish, some twenty or thirty men, women and children wade out in single file on the sandbar; the leader marches them round in a semicircle, so as to enclose a space between them and the shore; then they all face inward and advance to a focus, beating the water as they draw to land. Two men are enclosed in the semicircle with a net about eight feet long and four feet broad with a stretcher at each end; each man holds one of [77] these stretchers and when the circle has come to a focus they dextrously slip their net under the school of small fish which the swarthy wretches have frightened into a compact body and sweep them out upon the sand, and if the haul has been a good one they jump and leap, whoop and scream like Bedlam broke loose."

[Captain George Coffin],
A Pioneer Voyage to California and Round the World, 1849-1852, p.77, 1908.

Powers - Tribes of California

1877

CHAPTER XXX.

THE MAI′-DU, OR MAI′-DEH.

This is a large nation, extending from the Sacramento to Honey Lake, and from Big Chico Creek to Bear River. As usual in the case of an extensive nation in this State, they have no name of general application, except that they all call themselves *maí′-du, maí′-deh* (Indians). Of separate tribes or villages there are many. I give what I could collect, first premising that the same name is applied to the locality and to the inhabitants of it, though this is not always the case, for there is a village on Chico Creek whose inhabitants are called O-tá-ki, while the village itself is known as O-ta-kūm′-ni.

In Indian Valley, up in the mountains, are the To-sí-ko-yo; at Big Meadows, the Ná-kum; at Susanville, the Ku-ló-mum. On Feather River are the Ol′-la, opposite the mouth of Bear River; next above, on the same side, the Kūl′-meh, the Hoak (Hock), the Tí-shum, the Wí-ma, and the Yú-ba, the latter being opposite the mouth of Yuba River. Next, on the left bank, are the Toam′-cha and the Hoan′-kut, the latter being just below the mouth of the Honcut Creek. Then, on the right bank again are the Bó-ka, the Tai′-chi-da, the Bai′-yu, and the Hol-ó-lu-pai, the latter being opposite Oroville. The Taichida had a very large town, and their chief in early days was Ya-hai′-lum. On Honcut Creek, going up, are the Tó-to and the Hel′-to; on Butte Creek, the Es′-kin; on Chico Creek, the Mich-ōp′-do. In Concow Valley are the Kon′-kau, once a large and powerful tribe, and probably the best representatives of this nation. On the Yuba, at Nevada City, are the Us-tó-ma; lower down, the Pan′-pa-kan. All these tribes, in giving their full designation, add the word *maidu*, thus Ustoma Maidu. Bear River and all its tributaries were occupied by the Nishinam, so that

circumstances. The grandmother took the new-born babe, amid the almost palpable blackness of darkness, the sleeting, and the yelling winds, and dipped it in the ice-cold creek. Again and again she dipped it, while now and then the hunters could hear its stout-lunged protest above the roaring. Not only did the infant survive this unparalleled treatment, but it grew excellently well. In memory of the extraordinary circumstances under which it was ushered into this world, Young named it "Snow-flake," and it is living to this day, a wild-eyed lad in Tehama.

the real boundary between them and the Maidu was on the plains, midway between Bear River and the Yuba.

There is little to be said respecting the etymology of these geographical names. "Konkau" is from "Kó-yoang-kau", which is composed of *kó-yo*, "a plain", and *kau*, "the earth" or "a place". There are three creeks called by these Indians Chú-lam-shu (Chico Creek), Kim′-shu, and Nim′-shu; the second of these is from *kí-wim sé-u* (little water), and the last from *nem sé-u* (big water). The word *sé-u*, which appears in all these three names, is rendered by the Indians "river" ("water" being *mó-mih*); but I am inclined to believe it originally signified "water".

Although the California Indians perhaps lived as peacefully together as any tribes on the continent, they were careful so to place their camps or villages as to prevent surprise. Necessity compels them to live near a stream or a spring; so in the mountains they generally select a sheltered, open cove, where an enemy could not easily approach within bow-shot without being discovered, and where there is a knoll in the cove to afford good drainage. But there are frequently what might be called hill-stations, or out-posts, commanding a still wider prospect, though often some distance from water, in which either the warriors alone or the whole village took up their residence when war was raging. These are generally on bold promontories overlooking the stream, but there are indications that they contained substantial lodges, and even the dance-house, or council-house, wherein the warriors would assemble for deliberation, and perhaps for safety.

The Paiuti always made their camps on hill-tops, compelling the squaws to bring up water in willow jugs; and Kit Carson used to say that the reason so many emigrants were killed in early days was because they would camp by the stream, where the Indians were able to pounce down upon them. Some account for these hill-stations in California on the ground that when the miners made their irruption into the country and followed up all the streams, the Indians who were timid or hostile moved back into the hills, where they sometimes lived several years before they finally became reconciled; but the true explanation is that above given.

The old camping-grounds are always marked by a layer of rich, black

mold, accumulated from the leavings of years. They seem sometimes to live on these spots, off and on, so long that they become foul and unwholesome from the exhalations (for they are not nice, and use no disinfectants); then they abandon them, and years elapse before they camp on them again. Sometimes, and perhaps more frequently, they abandon them on account of deaths, though these deaths may have been caused by noxious effluvia.

A few words will suffice to describe a hamlet. It stands on a gentle knoll beside a small, living stream, the bed of which is a dense jungle of willows and aquatic weeds. Back of the village the low, rounded hills spread away in the arid, sweltering air, tawny-colored, and crisped in the pitiless drought, with here and there a wisp of faded poison-oak, or a clump of evergreen chaparral, or a low, leaden-green, thin-haired silver-pine, scarcely able to cast a shadow in the fierce, blinding glare of a California summer. Crowning the knoll, the dome-shaped assembly or dance house swells broadly up—a barbaric temple—in the middle of the hamlet, and an Indian is occasionally seen passing on all-fours in or out the low arched entrance; hard by which stands a solitary white-oak, that swings its circling shadow over the village. Half a dozen conical, smoke-blackened lodges are scattered over the knoll, each with its open side on the north to protect the inmates from the sunshine, and rude wickiups or brush-awnings stretch raggedly from one to another, or are thrown out as wings on either side. One or more acorn-granaries of wicker-work stand around each lodge, much like hogsheads in shape and size, either on the ground or mounted on posts as high as one's head, full of acorns, and capped with thatch.

Drowse, drowse, mope, is the order of the hour. All through the long sweltering days there is not a sound in the hamlet unless it is the eternal thump, thump of some squaw pounding up acorns. Within the heavily-earthed assembly-house it is cool and dark, and here the men lie on the earth-floor with their heads pillowed on the low bank around the side; but the women do not enter, for it is forbidden to them except on festival days. They and the children find the coolest places they can outside. The younger Indians are mostly dressed in clothing in which it is possible to recognize the civilized cut and fit; the old men, if the weather is not immoderately hot, wear mostly assemblages of picked-up raiment; but the old

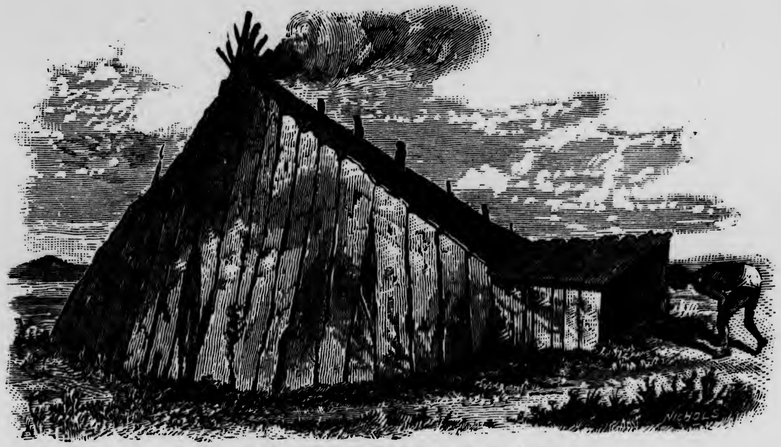

Figure 25.—Mai'-du Lodge in the high Sierra.

women have a single garment much the shape of a wool-sack, sleeveless, and gathered at the neck with a string, more or less white once, but now, after the lapse of unnumbered washing-days when they did no washing, taking on the rich color known as isabel. When they are sitting on top of some great rock, pounding acorns between their legs in their clumsy way, they lay aside even this garment. There is nothing so intensely stupid and vacuous as the Indian's daily life—the man's part of it.

The Maidu have two contrivances for snaring wild-fowl that I have not seen elsewhere. One of them is a loose-woven net which is stretched perpendicularly on two rods running parallel with the surface of the water. The lower rod is lifted up a few inches so that the net is not taut, but hangs down in a fold or trough. When the ducks are flying low, almost skimming the water, they thrust their heads through the meshes of the net, while their bodies drop down into the fold, which prevents them from fluttering loose. The other contrivance is also a net, stretched on a frame projecting up out of the water in a shallow place. The Indian fastens decoy-ducks close by the net, or sprinkles berries on the bottom to attract the fowl. He has a string attached to the frame and leading to the shore, where he sits holding the end of it behind the bushes. When the ducks are swimming about close to the net, he twitches it over them, and they thrust their heads up through it, which prevents them from diving or flying away. The Indian runs down quickly, treading at every step on the string, to hold the fowl securely until he can reach them. With either of these contrivances they would sometimes snare a whole flock at once.

Of dances the Hololupai Maidu have a large number, each being celebrated in its yearly season. One of the most important of these is the acorn dance (*ka-mi'-ni kon-pe'-wa la-koam'*, literally "the all-eating dance"), which is observed in autumn, soon after the winter rains set in, to insure a bountiful crop of acorns the following year. Assembled together throughout their villages, from fifty to a hundred or more in a council-house, men, women, and children, they dance standing in two circles, the men in one the women in the other. The former are decorated with all their wealth of feathers, the women with beads, etc. After a certain length of time the dance ceases, and two venerable, silver-haired priests come forward with

gorgeous head-dresses and long mantles of black eagle's feathers, and take their stations on opposite sides of one of the posts supporting the roof. Resting their chins on this, with their faces turned up toward heaven, each, in turn, makes a solemn and earnest supplication to the spirits, chanting short sentences in their occult priestly language, to which the other occasionally makes response. At longer intervals the whole congregation respond "*Ho!*" equivalent to "amen", and there is a momentary pause of profound silence, during which a pin could be heard to drop. Then the dance is resumed, and the whole multitude join in it, while one keeps time by stamping with his foot on a large hollow slab. These exercises continue for many hours, and at intervals acorn-porridge is handed about, of which all partake liberally without leaving the dance-house. Of the religious character of these exercises there can be no doubt.

Then there is the clover dance (*he'-lin ka-mi'-ni*, "the great dance"), which is celebrated in the blossom-time of clover, in concentric circles like the above, but outdoors, and not attended with anything that could be called religious ceremonies. The men often dance with a fanatic violence and persistence until they are reeking with perspiration, and then plunge into cold water or stretch themselves at full length on the ground in a manner that would insure a white man the rheumatism.

Upon the ripening of manzanita berries comes the manzanita dance, (*wi'-du-kan ka-mi'-ni*, "the little dance"), which is about like that last described.

Then there is the great spirit dance (*he'-lin ka-ki'-ni ka-mi'-ni*), which is held in propitiation of the demons. The reader must not for a moment confound this great spirit with the being so called by the Algonkin races, for he has nothing whatever to do with their cosmogony; he created nothing, is powerful only for evil, and is nothing more nor less than the chief of the imps or goblins supposed to haunt certain hills or other localities.

The dance for the dead (*tsi'-pi ka-mi'-ni*, "the weeping dance") will be found described in the last chapter.

Lastly there is a dance called *walin-hu'-pi ka-mi'-ni*, (this will not bear translation), which is held in the open air at pleasure, chiefly in the clover season. The maidens dance this alone in the evening. They join hands in

a circle and swing merrily around an old man seated upon the grass, chanting to a lively step; then presently they break the circle with screams and laughter, and flee in every direction. The young men waiting near pursue and capture each his mistress, and kindly, liberal night draws her sable curtain over the scene that ensues.

Many of them believe in the annihilation of the soul, or as Blind Charlie expressed it to me, "that they will never live any more". It is not annihilation, pure and simple, of which the Indians are probably incapable of conceiving; but they think that many departed spirits enter into inanimate forms, as the mountains, rocks, trees, or into animals, especially the grizzly bear and the rattlesnake In this latter case it is simply transmigration.

They have a conception of a Great Man (*he'-lin mai'-du*), who created the world and all its inhabitants. The earth was primarily a globe of molten matter, and from that the principle of fire ascended through the roots into the trunk and branches of trees, whence the Indians can extract it by means of their drill. The Great Man created woman first, and then cohabited with her, and from their issue the world was peopled. Lightning is the Great Man himself descending swiftly out of heaven, and rending the trees with his flaming arm. According to another and prettier fancy, thunder and lightning are two malignant spirits, struggling with all their fearful and incendiary power to destroy mankind. The rainbow is a good spirit, mild and peaceful, which overcomes them with its gentle sway, mollifies their rage, and permits the human race to occupy the earth a little longer.

Besides the wholly unmeaning choruses which they have in common with all, they possess also some songs which are really entitled to the name, having a body of intelligible words and expressing sentiments. I heard an Indian at Oroville sing one, called "a song of rejoicing" (*so'-lim wuk'-tem tu'-lim-shim*), which was a schottish, and very pretty. But it was still prettier when played on the flute by an American, and I deeply regretted my inability to write down music from the ear. It was a most gay and tripping little sprite, sweet, and wild, and wayward, with bold dashes across an octave, and seeming to be wholly out of joint, because of having hardly any two consecutive notes on the same line. It was quite lengthy, requir-

ing about two minutes in the playing. What would I not have given to be able to preserve for better musicians this sweet, weird piece of savage melody!

WO′-LOK-KI AND YO′-TO-WI.

Wo′-lok-ki and Yo′-to-wi were Konkau Indians, brother and sister, and young children when their tribe first became acquainted with the whites. One morning at daylight a foray was made on their native village, their parents put to flight, many were killed, and these children with others were carried away into captivity. The boy had, in ten minutes' time, torn away a hole in the chaparral, and hidden himself and his little sister therein so completely that they would not have been discovered if their dog had not followed and revealed their hiding-place. By some good fortune they were not separated, but were carried, first, in a pair of huge saddle-bags, made for the purpose, one suspended on each side of the horse, with their heads just peeping out; and afterward in a wagon, with a number of others, all snugly packed on the floor, and covered with deer-skins, bear-skins, and other peltries. In passing through a town the wagon attracted suspicion, and was halted and slightly searched by the officers of the law, but nothing was discovered contraband. With the strange instinct of their race, the young captives did not cry out, or whimper, or move a muscle, but lay as still as young quails lie in the chaparral when the hawk is hovering overhead. The wagon was suffered to proceed, but in another town it was halted and searched again, more thoroughly, and the young Indians brought to light. For the vindication of the excellent majesty of American law, it was necessary that there should be a prosecution of the kidnapper, and he was gently mulcted in the sum of $100, and the good citizens of the place took away his captives from him, and they became "apprenticed" unto them! It chanced that our little hero and heroine thus passed into the possession of a great philanthropist of those regions, whose voice had often been mightily lifted up in denunciation of the infamies of this "Indian slave-trade". He kept them some time, and finally transferred them to a negro barber in exchange for a stove, did this philanthropist! The barber did not keep them long, but sold them for $25 apiece, the usual price of an Indian

boy in those times. Thus they passed from one to another until seven or eight years had elapsed, and they were grown nearly to maturity; but they still remained unseparated.

At the end of this period they regained their liberty, and at once they set out together to return to their native valley. It was many days' journey for them, for they traveled afoot, but at last they arrived in sight of the village wherein they were born. By some means the news of their escape and return had preceded them, and the parents now learned for the first time that their long-lost children were still alive.

The wanderers now approach the village. They enter, and are guided by friends to the paternal wigwam, for there are many changes since they saw the village last. Ascending the earthen dome, they go down the well-worn ladder in the center, and seat themselves without a word. The father and mother give one hasty glance at them, but no more, and not a word is uttered. What the exceeding great joy of their hearts is, heaven and themselves alone know; but from all the spectator can read in their still, passionless faces, he would not know that they had ever borne any children, or mourned them for years with that great and unforgetting sorrow that savages sometimes know. An hour passes away, and still not a word is spoken, not even a single glance of recognition exchanged. The returned captives sit in motionless silence, while the father and mother move about the lodge on their various duties. An hour and a half is gone. The parents turn now and then a sudden and stolen look upon their waiting children. Two hours or more elapse. The glances become more frequent and bolder. It is now perhaps three hours since the captives entered, and yet not a whisper. But at last all the fullness of time of savage custom and savage etiquette is rounded and complete. The waiting hearts of the aged father and mother are full to bursting. Their eyes are filled with tears. They turn and speak to their children by name. They rush to them, they fall upon their necks, and together they mingle their tears, their strange outcries of joy, and their sobs.

To the reader this may seem extravagant and impossible, but, with the exception of a few minor particulars, it is a true story, illustrating a social custom of this singular race. In receiving a guest, the Konkau frequently

wait two or three hours before they address him. The substance of the above story was related to me by an American, who was an eye-witness of the captives' return.

LEGEND OF THE FLOOD.

Of old the Indians abode tranquilly in the Sacramento Valley, and were happy. All on a sudden there was a mighty and swift rushing of waters, so that the whole valley became like the Big Water, which no man can measure. The Indians fled for their lives, but a great many were overtaken by the waters, and they slept beneath the waves. Also, the frogs and the salmon pursued swiftly after them, and they ate many Indians. Thus all the Indians were drowned but two, who escaped into the foot-hills. But the Great Man gave these two fertility and blessed them, so that the world was soon repeopled. From these two there sprung many tribes, even a mighty nation, and one man was chief over all this nation—a chief greatly known in the world, of large renown. Then he went out on a knoll overlooking the wide waters, and he knew that they covered fertile plains once inhabited by his ancestors. Nine sleeps he lay on the knoll, turning over and over in his mind the thoughts of these great waters, and he strove to think how they came upon the land. Nine sleeps he lay without food, for he lived on his thoughts alone, and his mind was always thinking of this only: "How did this deep water cover the face of the world"? And at the end of nine sleeps he was changed. He was no more like himself before, for now no arrow could wound him. Though a thousand Indians should shoot at him, not one flint-pointed arrow would pierce his skin. He was like the Great Man in heaven, for no man could slay him forevermore. Then he spoke to the Great Man, and commanded him to let the water flow off from the plains which his ancestors had inhabited. The Great Man did this; he rent open the side of the mountain, and the water flowed away into the Big Water.

The following legend is taken from Bean's "History and Directory of Nevada County":

THE LION AND THE CAT.

It was a long time ago. A California lion and his younger brother, the wild-cat, lived in a big wigwam together. The lion was strong and fleet of foot. He was more than a match for most of the animals he wanted to eat. But he could not cope with the grizzly, or the serpent that crawled on the earth. His young brother was wise. He had a wonderful power. From a magical ball of great beauty he derived an influence potent to destroy all the animals his older brother was afraid of. They hunted together, the cat going before. One day—it was a long time ago—the two went out to hunt. "There is a bear", said the lion. The cat, pointing to the bear, said, "Die", and the bear fell dead. They next met a serpent, and he was killed in like manner. They skinned the snake and took along his skin for its magical power. A little farther on two large and very beautiful deer were found feeding together. "Kill one of these for yourself", said the boy brother to his man brother, "but catch me the other alive." The lion gave chase, and at night he returned to his wigwam. "Did you bring me back one of the beautiful deer"? said the cat. "No", said the lion, "it was too much work; I killed them both." Then the cat was sorry, and did not love his brother. They were estranged. The cat would not go out to slay the bear and the snake any more, and the lion would not go out for fear of the bear and the snake. He thought he would use the magical ball of his brother, the cat, and learn to kill the bear and the snake himself. One day—it was a long time ago—the lion was playing with the ball, and, tossing it up, he saw it go up and up, and out of sight. It never came down. Then the deer scattered all over the earth and the hunting has been poor ever since. The cat was disconsolate for the loss of the magical ball. He left the wigwam to wander alone. He sorrowed for his loss and looked to find the ball again. It was a long time ago. Big water run all around from "Lankee" Jim to Humbug, and away up to the high mountains. The wild-cat went north. He climbed a tree by the water. He wished for the lost ball. By and by he saw a beautiful ball hanging, like a buckeye, on a limb. He picked it off. It was very pretty. He put it in the snake-skin to keep it so it would not get away. He went along the shore of the big water till he could see across it. Two girls were on the other side cooking. The ball jumped out of the snake-skin and rolled over in the water. It went across the river. One of the girls came

down to the stream to get some water in her basket, and saw the beautiful ball rolling and shining in the water. She tried to dip it up in her basket. But it would roll away. She said, "Sister, come and help me catch this beautiful ball." The sister came. They tried a long time, but finally caught it in the basket. It was bright and very pretty. They were afraid it would get away. One held it for a time, and then the other. They were very glad. At night they put it between them in the bed. They kept awake a long time and talked about their prize. But at last they fell asleep. They woke in the morning—the ball was gone—there was lying between them a full-grown young man. And that was the first man that ever came on the earth. This was a long time ago.

CREATION AND FALL OF MAN.

Kó-do-yam-peh, the world-maker, and Hel′-lo-kai-eh, the devil, came from the east to We-lé-u-deh. Kodoyampeh said he would make a man, but Hellokaieh told him he could not do it, and dared him to attempt it. But Kodoyampeh repeated that he could do it. So he went out and got two smooth, yellow sticks (*yo-kó-lon-cha*), and laid them on the bed beside him at evening, and said they would turn into a man and woman during the night, but they would not by day.

So the world-maker and the devil went to bed. Through the night the devil often waked up his companion and asked him if the two sticks had turned to a man and a woman yet. He made fun of him, and asked him if he felt them move about in the bed. But Kodoyampeh replied that he must not trouble him, or it would not happen.

Thus the night passed away, and early in the morning Kodoyampeh felt two touches on his body. Looking up quick, he saw a man and a woman. He rose from his bed, and made them get up and go bathe themselves and then come and eat. When Hellokaieh came in he claimed the woman as his sister and the man as his brother-in-law. Kodoyampeh suffered this for the time.

Then the devil said to Kodoyampeh that if he would give him two sticks he would do the same thing, and create a man and a woman. Kodoyampeh did so, and the devil took the two sticks and laid them beside

him on his bed. Many times during the night he looked to see if a man had appeared yet, but saw nobody. At last, about daybreak, he fell asleep. Presently he was awakened by two lusty thumps in the ribs, when he jumped up quickly, laughing, and saw two women, one with two eyes and the other with only one. He asked each one in turn, "Are you a man"? But each replied, "No, I am a woman; we are two sisters."

Then the devil was sorely perplexed, because he could do nothing without a man. He asked Kodoyampeh why he had not succeeded, and Kodoyampeh said it was because he had laughed, whereas he had expressly charged him not to laugh. The devil answered that he could not help it when he got two such sharp digs in the ribs. He asked Kodoyampeh if he would not make a man for him, but he refused. Then he asked him at least to make him a two-eyed woman; but Kodoyampeh said he could not do it until they were dead. This, then, is the reason why one-eyed men and women are seen in the world to-day.

After this Kodoyampeh sent on the earth the man whom he had created to gather food from the face of it. Now, before this all the game and all the fish, the grasshoppers, the birds of the air, and the insects of the earth had been tame, so that a man had only to reach forth his hand among them and take whatever he wished for his food. Also the soil had been prolific up to this time, yielding all products, acorns, manzanita berries, pine-nuts, and many kinds of rich grass-seed for the sustenance of man. So when Kodoyampeh sent forth the man whom he had made he told him to take freely of all that he saw and desired—of the game and the fish and the birds and the nuts, seeds, and berries—for all these things he had created for him. One injunction only he laid upon him, and that was that he should bring home to his house whatever he wished to cook, and not kindle a fire in the woods.

So the man went out to catch game, but the devil saw him and told him to cook in the woods whatever he wished. And he did so. Therefore all the game and the fish, all the grasshoppers, the birds, and the insects, when they saw the smoke in the woods, became wild, as they are to-day. More than that, the ground was changed, so that the oaks yielded no more acorns, and the manzanita bushes no more berries, nor was there anything

left for the food of man on the face of the earth, save only roots, clover, and earth-worms. These three things were all that men had to eat.

Also Kodoyampeh changed the air so that it was no longer always the same the year round, but now there was frost, and rain, and fog, and wind, and heat, and drought, together with the pleasant days. As a recompense he gave them fire to warm themselves, whereas before they had had only stones to press against their bodies. He established the seasons—Kum′-men-ni (the rain season); Yo′-ho-men-ni (the leaf season); I′-hi-lak-ki (the dry season); Mat′-men-ni (the falling-leaf season). He also instituted the sacred *ku′-meh*, the assembly-hall, and gave the Konkau songs to sing, but he did not yet give them any dances. Before this time they had had no diseases and no deaths, but after they cooked and ate in the woods they became subject to fever and pestilences, and many died. But Kodoyampeh told them that if they were good, at death they would go away to the spirit-land by the right-hand path (*yim′-dūm-bo*), which is light; but if they were bad they would go away by the left-hand path (*dak′-kūm-bo*), which leads away into darkness.

LEGEND OF OAN-KOI′-TU-PEH.

An old man named Pi-u′-chun-nuh, long ago, lived at We-le′-u-deh (above Oroville near Cherokee Flat). In those days the Indians lived wholly on clover, roots, and earth-worms; there was no game, no fish, no acorns, no nuts, no grasshoppers. Piuchunnuh went about everywhere, praying to hear a voice; he prayed to the woods, and to the rocks, and to the river. He prayed in the assembly-house, and listened if perchance he might hear a voice answering his prayer. But he heard nothing. He went to the oak and looked to see if it bore acorns, but it had only leaves; he went to the manzanita bush and looked for berries, but it had only leaves. He brought the leaves in the house and he prayed three days and nights; but still no answer, no voice.

Far away to the north, in the ice-land, there lived two old men, Hai′-kut-wo-to-peh (the great one), and Woan′-no-mih (the death-giver). Piuchunnuh resolved to send for them. He sent a boy to see them, and the boy went like a humming-bird, and reached the ice-land in one day. These two old men lived in a house and they were asleep inside (it was in

the daytime), each in his own bed, placed on poles which reached across overhead—the attic of the wigwam. Their hair was so long that as they lay it reached down to the floor. The boy went in. The old men awakened and asked him what he had come for. He told them he was sent by Piuchunnuh to ask them to come to him. They asked him if he had no other errand. He said he had not. They knew all this before, but they asked the boy to see what he would answer. The boy offered to wait and show them the way, but they told him to go on back for they knew the way and would come alone. They told him they would be there that night; that they must wait until evening before starting, because they never traveled in the daytime and did not wish to be seen by anybody.

So the boy started home, and as soon as he went out of the house the two old men got down out of their beds, and the noise of their alighting was like thunder. They shook out their long hair which reached to the earth, and put on their mystic garments, and prepared for their flight to the south.

But the boy sped on his homeward way like a humming-bird all day long, and at night he reached home. They asked him, "Did they let you in"? "Yes", he said. "They were asleep in high beds placed on poles overhead, each in his own bed; and their hair reached to the ground. Their house was full of all kinds of food—acorns, pine-nuts, manzanita berries, grasshoppers, dried flesh and fish; but there were no women and no cooking." And he said further, "They will come to-night at midnight. When they come the assembly-house must be ready for them; the old men must be in it, and all must be silent and dark. There must be no light and no voice. If any light is made and any one beholds those two old men he shall die."

That night all the old Indians came together into the assembly-hall; but some were on top of it looking and waiting for the two old men. A fire was made at one side of it, but when it burned low it was covered over with ashes lest it should give a light.

That night the two old men left their home in the far north, in the ice-land. Their house was not like a house at all, but it was like a little low mountain. They came out of it and set their faces to the south, and they

sped on their way like a humming-bird; and at midnight they reached the home of Piuchunnuh. They alighted on the assembly-house wherein the Indians were assembled; and, as they touched the top of it, it opened and parted asunder in every direction, so that those who were within beheld the blue heavens and the stars. They cried out, "Make room for us", and they came down and stood in an open space before the fire. And when they lifted up their voices to speak the house was full of sweet sounds, like a tree full of singing blackbirds. The heart of Piuchunnuh was filled with joy.

One of the old men had in his hand the sacred rattle (*sho'-lo-yoh*), from which all others since have been modeled—a stick whereon were tied a hundred cocoons, dry, and full of acorns and grass-seed. He said to them, "Always when you sing have this rattle with you, and let it be made after the pattern which I now show you. The spirit of sweet music is in this rattle, and when it is shaken your songs will sound better." Always before this, when Piuchunnuh had prayed, he had held leaves in his hand and waved them. But the old men said, "The leaves are not good. Have this rattle with you when you pray for acorns, and you will get them; or when you pray for grasshoppers, and you will get them. The leaves will bring no fruit when you pray with them."

Now, it was Woannomih who uttered all these words; the other old man was not so eloquent, but he stood behind Woannomih and sometimes put a word in his mouth. Woannomih further said to Piuchunnuh, "Heretofore you have let all your boys grow up like a wild tree in the mountains; you have taught them nothing; they have gone their own way. Henceforth you must bring every youth, at a proper age, into your sacred assembly-house, and cause him to be initiated into the ways and knowledge of manhood. You shall teach him to worship me, and to observe the sacred dances which I shall ordain in my honor." (Before this there had never been any dances among the Konkau, nothing but songs.) He further said, "Three nights we shall teach and instruct you. There must be no light and no voice in this house or you will die. Three nights you must be silent and listen. We need no light; we have light in us. You shall know us in your hearts; you need neither to see nor to touch us."

Thus for two nights they taught the Konkau, and the heart of Piuchunnuh was full of joy continually so that he could not utter it. But on the third night, before the old Indians had come together, there crept into the assembly-house two wicked boys, whose hearts were black and full of mischief. Standing outside of the house they had overheard some of Woannomih's words, and they said one to another, "Let us get in and take some pitch-pine and make a light in the night; then we can see these old men and see what they look like." Thus they wickedly devised in their hearts and so did they. Secretly they crept into the house and carried with them some pitch-pine.

In the night when Woannomih was talking these boys raked open the fire and threw on the pitch-pine, when suddenly the house was filled with a strong light, and the old men stood out plain in the sight of all. They had on their heads woven nets (*bo-noang'-wi-ka*) covered all over with bits of abalone-shell shining like the sun; they wore long mantles (*wu'-shim-chi*) of black eagle's feathers reaching below the knees, with acorns around the edges; shell-spangled breech-cloths; tight leggings of buckskin; and low moccasins (*sho'-loh*) covered with red woodpecker's scalps and pieces of abalone-shell. Their flesh was salmon in one place; in another, grasshopper; in another, deer; in another, antelope, etc. They stood revealed in clear, bright colors, and they shone like fine obsidian.

Near Piuchunnuh there was standing a harlequin or herald (*pe'-i-peh*); it was his office to stand on top of the assembly-house in the evening and proclaim the approaching dance to the villagers. Also, when his chief made a speech, he stood behind him and repeated all his words to the people. When he saw the two boys making the light, he grasped them in his hands and flung them to the ground; but it was too late, the light flamed up in the house. Piuchunnuh covered his face with his hands, so as not to behold Woannomih, and he groaned aloud a groan of bitter despair. But Woannomih spoke quietly on a moment more: "Keep the sacred dance-house, as I have told you, while the world endures. Never neglect my rites and my honors. Keep the sacred rattle and the dances. Worship me in the night, and not in the daylight. In the daytime I will none of it. Then shall your hills be full of acorns and nuts; your valleys shall yield plenty of grass-

seed and herbs; your rivers shall be full of salmon, and your hearts shall be rejoiced. Farewell."

Then he ceased speaking, and the two old men rose through the roof, and went up to the valley of heaven (*hi-pi-ning' koy-o-di'*). Very soon the two boys who had kindled the fire were stricken with death; they lay still on the floor, and breathed no more. There was also a woman who had not restrained her curiosity, but had groped about the house, feeling with her hands, if perchance she might touch the two old men She also fell on the floor quickly and died.

The people went out in the morning, and washed their bodies, and rejoiced. When the sun was up they took food and were glad. But at noon there fell fire out of the sun upon the village, and burned it up to the uttermost house, and all the villages of that land round about, and all the men, women, and children, save Piuchunnuh alone. He escaped because he covered his face with his hands when the fire was kindled by the two boys, but he was dreadfully burned, almost unto death.

Now, long before all these things happened, there lived at Ush'-tu-ped-di (near Chico) a tribe of Indians whose chief was Ki-u-nad'-dis-si. But Hai'-kut-wo-to-peh, one of the two old men of the north, came down and gambled with him. They had four short pieces of bone, two plain and two marked. They rolled them up in little balls of dry grass; then one of the players held up one of them in each hand, and the other held up his. If he matched them, he counted two; if he failed to match them, the other counted one. There were sixteen bits of wood as counters, and when one got the sixteen he was winner. Haikutwotopeh used a trick; his arms were hollow, and there was a hole through his body, so that he could slip his pieces across from one hand to the other and win every time. Kiunaddissi wished to bet bows, arrows, shell-money, etc., as usual; but Haikutwotopeh would not bet anything but men and women. So he won Kiunaddissi's whole tribe from him, and carried them away to the north, to the ice-land. There remained only Kiunaddissi, his daughter, and an old woman.

So Piuchunnuh went down to Ushtupeddi, and abode there, because they spoke the same language as himself. He taught them all the things

which Woannomih had told him, and they observed them, and had plenty of acorns and fish to eat, and were happy.

One day, as the sun was setting, Kiunaddissi's daughter went out and saw a beautiful red cloud, the most lovely cloud ever seen, resting like a bar along the horizon, stretching southward. She cried out to her father, "O, father, come and see this beautiful cloud!" He did so. When they went back into the house they heard, right in their ears, it seemed to them, the sweetest music man ever heard. It continued all the time without stopping, and none of them could tell what caused it.

Next day the daughter took a basket and went out into the plain to gather clover to eat. While picking the clover she found a very pretty arrow, trimmed with yellow-hammer's feathers. After gazing at it awhile in wonder, she turned to look at her basket, and there beside it stood a man who was called Yang-wi'-a-kan-ūh (the Red Cloud), who was none other than the cloud she had seen the day before. He was so bright and resplendent to look upon that she was abashed; she modestly hung down her head and uttered not a word. But he said to her, "I am not a stranger. You saw me last night; you see me every night when the sun is setting. I love you; you love me; look at me; be not afraid." Then she said, "If you love me, take and eat this basket of grass-seed pinole." He touched the basket, and in an instant all the pinole vanished in the air, going no man knows whither. Thereupon the girl fell away in a swoon, and lay a considerable time there upon the ground. But when the man returned to her, behold she had given birth to a son. And the girl was abashed, and would not look in his face, but she was full of great joy because of her new-born son. And Yangwiakanuh was glad when he looked at the babe, and he said to her: "You love me now; that is my boy, but he is not of this world. You were born in Ushtupeddi; your father was born in Ushtupeddi. I know all that, but this, my son, is not of this world." Then he placed the babe in her basket, and with him he put in also all weapons which are used by Indians—bows, arrows, spears, slings—but no man saw it. And he said to the mother again: "In less than five days he shall come forth from the basket. He shall be greater than all men; he shall have power over all, and not fear any that lives. Therefore shall his name

be Oan-koi′-tu-peh (the Invincible). Whenever you see him, think of me. This boy has no life apart from me; he is myself."

Then his mother took this basket, in which the babe lay, and started to go to her father's house, but when she had gone a little way she turned to look back, and behold Yangwiakanuh was gone out of sight, and no man ever saw him more.

She took her babe home, and secretly went into the assembly-house, and hid him in the basket behind the great basket of acorns. But the child's heart was quick with life, and the beating of it was like the ticking of a bug on the wall. When Kiunaddissi, the child's grandfather, heard the noise, he said to his daughter, "What noise is that? I never heard such a noise as that before." At that the girl was greatly ashamed, but she held her peace.

On the fourth night Kiunaddissi made a sacred dance in the assembly-house, and there was a hot fire of willow-wood. A coal snapped out from it, and fell upon the basket in which was hidden the young child. It burned through the basket, and the child came forth a man full grown, and came down and stood upon the floor. He knew his grandfather, and called him by name. But the old man was overcome with astonishment. He ran and called to his daughter, saying, "Come to me quick; there is a stranger here; he calls me grandfather, but I know nothing of him." His mother came in all haste, weeping, moaning, and wringing her hands, because she knew the five days were not expired, and she feared evil would befall her child. When the lad spoke to the old man again, he replied, "You are not my grandson. My daughter has no husband."

But when the mother entered, she cried out, "My son! my son!" She led him and seated him on a clean board, washed his face and hands, and her heart was full of joy. He sat there; he looked all around; he knew all things beforehand. He took note of all the deadly snakes, the deadly beasts, the diseases, the fatal quagmires wherein men sank and perished, and he said to them that all the men who had perished by these means in other times had gone to the land of good spirits. He asked his grandfather what meant all the round pits about them. He told him that once a great people had lived there, but their chief had gambled them all away in cap-

tivity, and these pits were the places where their houses had stood. He told him also the story of Piuchumnuh and his people. Oankoitupeh knew all this before, but he asked, to hear what they would reply. He wanted to know the way in which this gambling was done, and his grandfather showed him. He wished to try his luck with Haikutwotopeh, but they earnestly warned him against it, and begged him with tears not to do it. But he said, "I fear no man. I am greater than all." He wanted to show them the trick by which Haikutwotopeh had won all the tribe, but they besought him not to attempt it. But his mother did not, for she knew in her heart that he could not die, because his father had said it.

There was an old she-devil, as tall as a great pine in the mountains, who could at pleasure assume the form of man or woman. She wanted to kill Oankoitupeh. She could, when she pleased, look young and beautiful as a speckled fawn. She called to him, "Oankoitupeh! Oankoitupeh!" and lured him to the forest, though his grandfather earnestly begged him not to follow her. But he went with all his war-weapons (which have been models to the Konkau ever since), and met the old she-devil. He touched her, and she fell to the earth before him. She said to him, "Poor child! you were born with a crooked back. I saw you; nobody helped you; you were born without a father. But I can straighten your back if you will let me."

There was, in the foothills near Chico, a straight, smooth rock, just the length of a man, which had a hole in the middle of it, made by pounding acorns in it, This rock can be seen here to this day. She led him to it, and told him to lay off his bow and arrows, his sling, spear, belt, and feathers. He did so. Then he went a little aside, knelt down by a rock, and prayed; and he listened for the great voice of Nature to tell him what to do. The voice told him that she meant to kill him, but that he must do as she bade him, and have an eye in his back to put him on his guard. He came back, and lay down on the rock face upward; but the old hag told him he must lie down back upward. This he did, and then she came and stood over him, and lifted a stone far up almost to the sky, and brought it down as if to crush him with one tremendous blow. He did not wince. A second time she lifted the great stone into the sky, but again he did not

wince when she brought it down. A third time she brought it down in earnest, but just before it reached him he turned quickly on his side, and the mighty stone, descending, smote on the rock close beside him with the noise of thunder, and splintered it into a thousand pieces. The hag was stricken with amazement and fear; she fell prone upon the earth. Oankoitupeh, drawing his knife of flint, with one plunge cut out her heart and lungs, and taking them on his spear carried them home and gave them to his grandfather; but the old hag he burned.

There was a large and fierce black eagle in that country which had killed many Indians in former times. Oankoitupeh wished to go and kill it, but his grandfather begged him with tears not to attempt it. But again he prayed and listened for the great voice of Nature to tell him what to do. Before that they had sought to snare the eagle with a net, but he always broke it and destroyed many Indians. Now Oankoitupeh prepared a trap, with which he caught him as he issued from the hole in the tree where he lived, and so he killed him. Then he ripped out his heart and lungs and carried them to his grandfather; but the body he burned, and out of the ashes there arose the woodpecker as we see it to-day.

These two exploits of Oankoitupeh were received by his friends with unbounded joy; each time, as he returned home after it, he was welcomed with a dance and with songs of triumph.

He was now ready to go on his great mission to the north, to expose the trick of Haikutwotopeh, and recover his grandfather's lost tribe from bondage. All four of his friends wished to go with him, but he said they could not go with him unless they first died. So they died, three of them, and they set out together with him, leaving the old woman behind. They traveled far over the earth, then waded on the bottom underneath the great and deep sea, then across the ice to the home of Haikutwotopeh. Haikutwotopeh knew that he was come, and felt in his heart that he was greater than himself. He said to Oankoitupeh, "I felt in my heart that you had come. Perhaps you are greater than I." But Oankoitupeh said, "No; I have done nothing great." Kiunaddissi said, "You won all my tribe by gambling, and all your land is full of people." Haikutwotopeh answered,

"You may gamble and win them back if you can. You are free to do that, but you cannot carry them away by force or fraud."

So they sat down together in the assembly-house, Oankoitupeh and Haikutwotopeh, to gamble for the lost tribe. First, Oankoitupeh staked his grandfather and Piuchunnuh against the tribe. They played a quick game, and Oankoitupeh lost. Then he had only his mother left, and he staked her. Oankoitupeh lost one counter after another, until all the sixteen were gone but one. The fate of his mother and of her tribe hung on that one counter. Haikutwotopeh became bold; he played recklessly. At this moment Oankoitupeh asserted his secret power. He stopped the hole through his opponent's arm and body, and opened one in his own. He now won back piece after piece; he gained the whole sixteen. The game was won; his mother was saved, and the whole tribe redeemed. They came over to their rescuer with shouts of great joy; they were as numerous as the trees of the thick forest.

So they came out of the icy assembly-house, and the friends of Oankoitupeh rejoiced over his splendid victory. Then Oankoitupeh proposed a second game, and offered to bet his tribe against Haikutwotopeh's own tribe. He said to him, "You gambled with my grandfather in other days, and won his whole tribe. You ought to have been satisfied to bet bows, arrows, money, etc., but you would bet only men and women. You might as well have bet the earth itself, the rivers, the mountains, the rocks; only you could not have carried these away if you had won them. I will not gamble with you for your lands and your rivers, but only for your people."

They sat down in the assembly-house again and played, and Oankoitupeh won. Even before the game was ended, the tribe of Haikutwotopeh were eager to go over to Oankoitupeh, but he said to them, "No; you must wait; my people did not wish to come over before they were won".

Then they all set out together for the far distant Ushtupeddi. But long before they arrived, the old woman who was left behind knew that Oankoitupeh was alive and had gained the victory. There was a quail's-head plume in her house, and she saw it waver and flutter; also, when she went out-doors, she saw the grass and flowers in a gentle tremor. If he

had been dead or beaten in the game, all these things would have been lifeless.

When they arrived at Ushtupeddi there was great rejoicing among the long-lost tribe over their restoration. Oankoitupeh was then surely known as the son of the Red Cloud, and he was held in great honor. Every tribe was restored to its old original place, and every village to its own place on the face of the earth, and there was no confusion. Every valley received back its own proper inhabitants, as was ordained at the first by Ko′-do-yam-peh (the World-Maker), who was also called Woan′-no-mih.

Oankoitupeh now assembled all the people together in a great convocation, and pointed out to them Piuchunnuh and Kiunaddissi as examples for their perpetual imitation or avoidance. He related to them the sad history of both these two men's tribes, and showed them how disobedience to the commands of Woannomih had brought ruin and death upon them. He rehearsed to them their history in the dreary ice-land, and pointed out the beautiful contrasts of their own land, to which they were now happily restored. He adjured them to remember the precepts of the religion which they were now to receive from Woannomih through the lips of these two old chiefs and himself. Let them never return to the brutish worship of their ancestors, who prayed to the rocks, the rivers, and the hills; but let them rather pray to Woannomih. He told them never to forget or neglect the assembly-hall, the house of religion and of the sacred song and dance; they should never suffer any village to be without one while the world endures. If they continued faithful in the worship of Woannomih, and at any time their oak trees did not yield acorns, or their rivers did not afford them salmon, and their prophets prayed to him, they should receive abundance.

He said it would be allowed to them to have their pleasures as before; to have all kinds of songs and dances—dances of war and of friendship, scalp dances and acorn dances; to indulge in foot races and in trials of skill with the bow and arrow and the sling, and all kinds of plays with the ball and racket, with gambling and betting, etc. But in betting they must bet only such articles as were counted property, and must never more wager men and women, as their foolish ancestors did, thereby losing their tribe.

Figure 26.—Mai′-du Girl, with ornaments. (See page 339.)

Let the man be accursed who should ever bet his father or mother or any of his tribe in a game of chance.

He told them also that they must no longer burn their dead, but bury them in the earth. Last of all, he appointed unto them four great dances or festivals, to be held once a year as long as the world endures, namely these: Hōk′-tōm-we-dah (the open-air festival), in the spring; I′-lak-kum-we-dah (the dry-season festival), about the first of July; Ush′-ti-moh (the burning to the dead), about the first of September; and Yak′-kai-we-dah (the winter festival), about the last of December.

When Oankoitupeh had made an end of speaking to his people, he disappeared from before their eyes, rose upward toward the valley of heaven, and was seen no more on earth in human form. But when his people cried out and wailed in bitterness of heart, and ran after him, wringing their hands, to comfort them he appeared once more in the form of a great and splendid rainbow, spanning the earth from side to side. He lingered before them a moment in this form, then faded away in the skies.

In accordance with the injunctions in the above legend, the Konkau established and have maintained to this day a secret society which is called Ku′-meh (literally the "assembly-house" or "dance-house", though it may be rendered the "Order of Manhood"). Boys are initiated into it at the age of about twelve, or, in case of sober, thoughtful boys, a year or two younger. Not all youths are taken into membership, although the older members are good propagandists, and use strenuous exertions to bring in the youngsters of their acquaintance. They tell them that if they do not join they will be devoured by wild beasts, or fall over precipices, or be drowned, and their spirits will go the left-hand path into darkness. Nothing is revealed to them beforehand, and boys are often reluctant to join, having heard from outsiders fearful stories of the doings inside.

There is no grip or password for admission into the sacred house. When a member approaches he simply says to the doorkeeper, "*Ni′-hai ye′-pom-mi ku′-meh*" (I belong to the order). The services are called *wa-tai′-i-teh.* When a neophyte is initiated, after the services are over the old members in turn place their right hands on his left shoulder. A new name, his virile name, which is generally that of his father or some other near

relative, is then added to his baby-name. For ten days following the initiation he must refrain from all flesh meat, and eat nothing but acorn-porridge.

As a special favor the Konkau on Round Valley Reservation permitted a few of us to witness (or rather hear) one of their secret meetings, for everything is shrouded in profound darkness. When we entered the lodge of Tūm′-yan-neh (Captain George)—they had no assembly-house—they requested us to extinguish our lanterns. There was a feeble fire in the middle of the house, but before anything was done one of the sextons covered it all up, and several times during the exercises, when the smallest possible spark of fire became visible through the ashes, we would see something creep stealthily over it and it would wink out.

There was a silence of some minutes in the impenetrable darkness, then the sacred rattle (described in the above legend) began a low, ominous quivering close to the ground, in which there was sufficient suggestion of a rattlesnake to make one feel chilly about the scalp. Presently one of the four performers, apparently lying on his belly and holding his mouth close to the ground, began to give forth a series of blubbering, gurgling sounds and nasal whining, with frequent intermissions, growing shorter all the while as the tone of his voice rose. At the same time the rattle rose up slowly, gaining a little in force, until finally it shot up all at once, and seemed to dart about the top of the room with amazing rapidity, giving forth terrific rattles and low, buzzing quavers, now and then bringing up against the post with a thud of the holder's fist.

One of the performers now begins to utter petitions with a rapid mumbling, to which another responds simply *heh!* (yes), or with a few words, or by repeating the petition. This strange fanfaronade goes on for several minutes, then all of the four performers strike up a verse of the sacred songs (given below), which they repeat six or eight times, accompanied by all in the house, in a low voice; then there is a sharp *sh!* quickly followed by a "tiger". This is done four or five times; then another verse of the song is taken up. When they have sung for about half or three-quarters of an hour without cessasion the rattle grows fast and furious, the performer's fist goes tunk, tunk, tunk on the post with great violence, the singers' voices

sink into a long-drawn, dying wail; then all at once comes a sharp *sh!* and a tremendous "tiger". The rattle drops to the ground and seems to hover close over it, darting in every direction, and only two of the performers are heard, groveling on the ground and muttering petitions and responses, until finally the rattle dies slowly out, the voices hush, and all is over. The fire is quickly raked open, straw and splinters are thrown on it, a blaze springs up, laughing and talking begin again, and cigarettes are lighted.

The Indians seize this breathing time to interpret to us the songs, and to explain that the petitions were for the blessings of Woannomih on their tribe, and the petitions last heard were for blessings on the fire about to be uncovered. After smoking and chatting a few minutes they cover up the fire again, and the programme above given is repeated; but the second time we find it monotonous and wearisome. The reader will understand, if he knows anything about Indian habits, that there was a great deal introduced into this performance which no man can describe or imitate—unutterable groans, hissings, mutterings, and repetitions, with which the savage so delights to envelop his sacred exercises.

SACRED SONGS OF THE KONKAU.

RED CLOUD'S SONG.

[Heard by the mother of Oan-koi′-tu-peh.]

Yang-wi′-a-kan-u mai′-dum-ni.
I am the Red Cloud.
Hi-pi-ning′ koi-o-di′ nik bai′-shum yan′-u-nom mai′-dum-ni.
My father formed me out of the sky.
Lu′-lūl yan′-dih oi′-yih nai.
I sing [among] the mountain flowers.
Yi′-wi yan′-dih oi′-yih nai.
I sing [among] the flowering chamize of the mountains.
Wēk′-wēk yan′-dih oi′-yih nai.
I sing in the mountains [like] the *wēk′-wēk.*
Wēk′-wēk o′-di so′-lin nai.
I sing [among] the rocks [like] the *wēk′-wēk.*
Lai′-dam yan′-dih we′-we nai.
In the morning I cry in the mountains.
Lai′-dam bo u′-ye nai.
In the morning I walk the path.
Lai′-dam lūl′-luh we′-we nai.
I cry [to] the morning stars.

OAN-KOI′-TU-PEH'S SONG.

Yu-dik-no′ hel-ai-no′, na′-kum yo′-wo, ha′-le ni.
I go to the north. I will win all, I begin [to gamble].

Yo′-wo, yo′-wun nim, yun′ ni-ni.
I will win, I will win, I will win.
Dūm′-lan-no di kül′-leng wo′-man-di.
The women weep in the shadows [of the assembly-hall].
Lai′-dam lil′-lim win nai′-nai ku′-lem ni.
I twinkle [like] the morning star, my father (*i. e.*, I am vanishing in the sky).
Hi-pi-ning′ koi-o-di′, ko-wi′-cho-nung koi-o-di′.
The valley of heaven, I approach the valley [of heaven].
Hi-pi-ning′ koi-o-di′ ye′-wo nai.
[Now] I run up the valley of heaven.
Hi-pi-ning′ koi-o-di′, nik′-ki koi-o-di′.
The valley of heaven, mine [is] the valley [of heaven].
Hi-pi-ning′ koi-o-di′ lel′-ūng-ku-ku wuh′-wuh toan nai.
I strike the heaven-reaching, sounding string, (literal, *wuh-wuh*-string).

THE ACORN SONG.

Hu′-tim yo′-kīm koi-o-di′.
The acorns come down from heaven.
Wi′-hi yan′-ning koi-o-di′.
I plant the short acorns in the valley.
Lo′-whi yan′-ning koi-o-di′.
I plant the long acorns in the valley.
Yo-ho′ nai-ni′, hal-u′-dom yo nai, yo-ho′ nai-nim′.
I sprout, I, the black-oak acorn, sprout, I sprout.

PI-U′-CHUN-NUH'S SONG.

We-le′-u-deh Pi-u′-chun-nuh nai′-i-ni.
I, Pi-u′-chun-nuh, am in We-le′-u-deh.
Wi′-no mai′-keh we′-we nai.
I cry everywhere, like the boys (*i. e.*, the young choristers).
We-le-leh′ tūm-bo′.
Foggy is the path to We-le′-u-deh.
Win′-na, win′-na koi-o-di′.
Bright, bright is the valley.
Lu′-yeh, lu′-yem yan′-dih.
All, all [are in] the assembly-hall.
Pal′-a-kum bo u′-ye nai.
I walk the red-feather path.
Pok′-al-mam bo u′-ye nai.
I walk the white-feather path.
Ko′-i me′-lu me′-lu nai.
[Like] the white goose I sing, I sing.
Yu′-yem yan′-dih yu′-yem nai.
I put out all from the assembly-hall.
Tai-a-man -ing ya-ma-na′ loi′-e-mo-to nai′-i-nih.
I throw together the mountains and the west mountains (*i. e.*, the Sierra Nevada and the Coast Range).

KI-U-NAD′-DIS-SI'S SONG.

Yo-in′ nin-nim′ yo-in′ nin-nim′.
I am the only one, the only one [left].
Wa′-pum dat′-pan ka′-no-mai, si′-wing ku′-no ka′-no-mai, en′-ak wi′-wung ka′-no-mai.
An old man, I carry the gambling-board; an old man, I sing the gambling song.
Wai′-i pen′-noam so-loap′-kum.

The roots I eat of the valley.
Su′-i-bang kut-dul-lul′.
The pepper-ball is round.
Mo′-mih til-lak′ til-lak′-keh.
The water trickles, trickles.
Ta-a′-ti-ti yin-no-di′ ti′-īs bum′-bum.
The water-leaves grow along the river bank.
Wi-li-pesh-o-yeh′ nan′-nih, būk-wi-lai′-lai.
I rub the hands, I wiggle the tail (*i. e.*, I am gambling, from the motions made).
Yo′-mih mai′-i-ni, yo′-mih mi′-mi-teh.
I am a doctor, I am a doctor.

HAI′-KUT-WO-TO-PEH'S SONG.

[Sung when Oan-koi′-tu-peh approached.]

Yu-dik-noam′ bo u′-ye ni?
Do you come from the north? (lit., the path to the north).
Ko-mo-wīm′ bo u′-ye ni?
Do you come from the east?
Tai bo u′-ye ni?
Do you come from the west?
Ka′-nai bo u′-ye ni?
Do you come from the south?
Hi-pi-ning′ bo-o-di′ u′-ye-ni?
Do you come from above?
Ko′-do ka′-na-neh u′-ye ni?
Do you come from below?

In the acorn song, as above given, it will be observed that it appears to be spoken by two different persons. The first three verses are attributed by some Indians to Oankoitupeh, and by others to the Red Cloud. The latter would seem to be more poetically correct. Then the last line is evidently spoken by the acorn personified. I have grouped both these together, and called it all the acorn song, but the Indians sing them somewhat confusedly, as indeed they do the other songs more or less. It required a great deal of patient labor to construct order out of their chaos; and even now I am not always positive, for some Indians will attribute a given verse to one of the personages and others to another. Besides that, the interpretation is sometimes a little uncertain, principally, I think, for the reason that a number of the words either belong to an occult, priestly language, or are so antiquated that the modern Indians, in the absence of most of their old men and prophets, are unable to agree absolutely upon their meaning. I have tabulated below all the archaic forms occurring in these songs, the meaning of which the Indians were agreed upon.

	MODERN.	ARCHAIC.
Sing.	so′-lin.	oi′-yih, me′-lu.
Flowering chamize.	hi′-bi.	yi′-wi.
Everywhere.	i′-bi-deh.	wi′-no.
Bright.	yo′-nak-muk-ka.	win′-na.
Level.	muh′-pi-teh.	yo′-nah.
North.	no′-to.	yu-dik-no′.
East.	ko′-mo.	ko-mo-wim′.
Path.	bo.	bo-o-di′.
Throw.	hoal′-yeh.	loi′-e.
Together.	wik′-koh.	mo′-to.
All.	lak′-o.	lu′-yeh.
Grow.	hü′-no.	bum′-bum.
I.	ni′-hai.	nai.

The reader has doubtless observed the great number of forms for the pronoun of the first person—*nai, mai′-dum-ni, nim, ni′-ni, nai-nim′, nai-ni′, nan′-nih, mai′-i-ni, mi′-mi-teh.*

The white goose is sacred among the Konkau; they call it "God's bird". Its name *ko′-i* is formed from its cry *kauh!* They and other tribes of the Maidu (especially about Yuba City) make beautiful robes of its down.

The Indians use the same word, *yandih*, in the song, to denote "assembly-house" and "mountain"; it is abbreviated from *ya′-man-deh.*

In the same assembly-hall where these sacred rites are observed they sometimes have comic entertainments which correspond to the acrobatic part of our circuses. It is necessary to state, however, that they are inferior even as purely muscular performances to the corresponding displays of civilization. Among other things the Indians themselves admit that they never witnessed or conceived of either a handspring or a somersault before they became acquainted with the Americans; and that the gymnastic feats which they see in our circuses surpass anything ever compassed by their own athletes.

The performer in those shows is called *pé-i-peh*, which is also the title

of the prompter or repeater to the chief. He is more properly a clown than a tumbler or an athlete. One of his most "taking" performances is to pretend that a bear has crawled under the hollow slab which is used for a drum, whereupon he fastens him in, and seizing something which is supposed to represent his tail he twists it until Bruin roars lustily. Then he binds up straws and splinters into a bundle about as large as one's little finger, and with prodigious effort, grunting and staggering, he lifts it on his back, and tries to carry it, but falls sprawling all along on his belly, crushed to the earth by his enormous burden. Next, he offers somebody an (empty) basket of soup, pretending that it is very, very heavy. He smells it and smacks his mouth over it, and makes motions as if taking swallows of it and licking his lips. Then when the receiver takes it and places it to his lips he raises it up so far in the effort to get some soup out of it that he falls over backward. Now, perhaps, he mounts the roof of the house with a fish-gig in his hand, and after many false starts and absurd flourishes he thrusts his spear into a fish prepared for the purpose, driving it in with a comically surperfluous force all the way through from its snout to the uttermost tip of its tail, and perhaps a yard beyond. The fish flounces about to such a degree that he requires the assistance of eight or ten men to land him, and these all tug frantically at the spear, and finally they get their legs tangled up and fall in a heap together. Another performance they have which is more properly acrobatic than those previously described. The clown (sometimes two), showily and fantastically arrayed in feathers and paint, climbs a pole and hangs head downward from a cross-bar and sings, while a company dance underneath. Four men stand close together and join hands; then four others climb up on their shoulders, standing up, and four more on top of these; then those underneath walk about, and the twelve join in singing.

All this tumbling and tomfoolery goes under the general name of *kuk′-kun*, and "brings down the house" with irrepressible laughter, for the simple savages are very easily amused.

Another feat, called *yan′-i-nih*, is executed in the following manner: Three or more men stand in a ring, and by bending their legs they hook them together in such a manner that each of them stands on one foot. In

this attitude they hop around the house, singing and making grimaces, and generally end by falling down in a heap. There is still another resource which these aboriginal merry-andrews draw upon, and that is to call nicknames. Thus Captain George was called by the name O-kú-dik-noam (he who prays to the rocks). They generally bring into these nicknames some humorous allusion to an idiosyncrasy, which produces much merriment.

These performers are not professionals, and no stated admission-fee is charged, but the audience are expected to give them presents—shell-money, painted arrows, ear-ornaments, etc.

Stephen Powers, Tribes of Calif. 1877.

Russian River and other warm coast valleys prevails the large round or oblong structure of willow poles covered with hay. This is sufficiently warm for the locality, is easily and quickly made, and easily replaced when an old one is burned to destroy the vermin. (5) On Clear Lake was found a singular variety of lodge; one with four perpendicular walls made by planting willow poles in the ground and lashing others to them horizontally, leaving a great number of small square interstices. Whether intentionally or not, these are exceedingly convenient for the insertion of fish for sun-drying. The roof is flat, made of poles covered with thatch. (6) On the great woodless plains of the Sacramento and San Joaquin the savage naturally had recourse to earth for a material. The round, dome-shaped, earth-covered lodge is considered the characteristic one of California; and probably two-thirds of its immense aboriginal population lived in dwellings of this description. The door-way is sometimes directly on top, sometimes on the ground at one side. I have never been able to ascertain whether the amount of rain-fall of any given locality had any influence in determining the place for the door. (7) In the hot and almost rainless Kern and ~~Tulare Valleys occurs the dwelling made of so frail a material as tule.~~

IV.—A KONKAU ANNIVERSARY.

The dance for the dead (*tsi'-pi ka-mi'-ni*, "the weeping dance") corresponds somewhat to All-Souls' Day. It always occurs about the last of August, beginning in the evening and lasting until daybreak. They bring together a great quantity of food, clothing, baskets, and whatever other things they believe the dead require in the other world. Everything is bought or made new for the occasion; the food is fresh and good, the clothing is newly woven and fine, the ornaments are the best they can procure. These are hung on a semicircle of boughs or small trees, cut and set in the ground leafless; the smaller and lighter articles at the top, twelve or fifteen feet high, and the larger toward the bottom or lying on the ground. In the center burns a great fire, and hard by are the graves. On the opposite side of the fire from the offerings there is a screen made of bushes with blankets hung over them to reflect the light of the fire brilliantly on the offerings, which glitter like a row of Christmas trees They seat

themselves on the graves, men and squaws together, as the twilight closes in around them, and begin a mournful wailing, crying, and ululation for the dead of the year. After a time they rise and form a circle around the fire, between it and the offerings, and commence a dance accompanied by that hoarse, deathly rattle of the Indian chant, which sounds so eldritch and so terrible to the civilized ear. Heavily the dancing and the singing go on from hour to hour, and now and then a few pounds of provisions, a string of shell-money, or some small article is taken down from the espaliers and cast into the flames. All through the night the funereal dance goes on without cessation; wilder and more frantic grows the chanting; swifter becomes the motion of the dancers, and faster and faster the offerings are hurled upon the blazing heap. The savage transports wax amain. With frenzied yells and whoops they leap in the flickering firelight like demons—a terrible spectacle. Now some squaw, if not restrained, would fling herself headlong into the burning mass. Another one will lie down and calmly sleep amid the extraordinary commotion for two hours, then arise and join as wildly as before in the frightful orgies. But still the espaliers are not emptied, and as the morning stars grow dim and daybreak is close at hand, with one frantic rush, yelling, they seize down the residue of the clothing (the clothing is mostly reserved until near morning) and whirl it into the flames, lest the first gray streak of dawn should appear before the year-long hunger of the ghosts is appeased.

There is another feature of this anniversary which is remarkable. I do not know as they determine the time for it by any savage ephemeris, but its occurrence marks their New Year's Day. It is therefore seized upon as a proper occasion for settling their accounts, wiping out all old debts, and making a clear ledger for the coming year. So, amid all these ululations, and the burning and fizzing of woolens and dried meat, those Indians who are not presently engaged in the dance may be seen squatted all around the fire in twos, busily reckoning their accounts on their fingers, tying and untying their strings of shell-money, handing over and receiving their shell-beads and other valuables, etc. On this eventful night, too, are made many marriage contracts for the ensuing year.

Inidu

Journ. Amer. Folk-Lore, Vol. 19, p. 141, 1906.

NOTES ON CALIFORNIA FOLK-LORE.

[By A. L. Chambers]

Tradition formerly obtained at Chico.

The Indians formerly living along the bank of Chico Creek made frequent excursions southwestward into the Sacramento valley for the purpse of gathering acorns, fishing, and hunting jackrabbits. At one time they were camped not far from a lake, which was a few miles from where the little town of Grainland is now located. A single tree stood near the bank of the lake. A young man was sent to the lake with a basket to bring water. He did not return. After a time the people, thinking he had forgotten his errand, sent another man. He also failed to return. Alarmed at the disappearance of these two men, the people held a council. It was decided to send a third man for water and with him another to watch and discover if possible what had befallen the two who had previously gone. Two men were selected and went to the lake. The watcher cautiously approached and climbed into the tree near the lake. Seated upon a branch overlooking the lake, he saw his companion wade out into the water. Suddenly there rose from the water a beautiful woman, who wound her arms around the man and drew him down. In fear the watcher decended from the tree, hurried to the camp and brought the news, whereupon the band immediately left the vicinity. Since that time none of these people have approached the lake.

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V. Nevadas [= Midas]

Most of those in Nome Cult or Round Valley escaped and returned to Sierra foothills in 1859. — agt. V.E. Geiger, Senate Doc. 2, 36 Cong. 1st Sess. 887, 1860.

Yubas

In 1857 about 500 of the Yubas & Feather River tribes were taken to Nome Lackee Reservation & most of them dest across to Nome Cult or Round Valley. — V.E. Geiger, agt., in Rept. Comm. Ind. Affrs. for 1857, House Doc. 2, 35th Cong. 1st Sess. 681, 1857.

NW Midas

Kelsey tells me that an old Judge in San Jose (Judge) tells him that in early days he found Midas here of Calera!

Midas

That Arguello visited some of the Midas rancherias in 1821 is shown by the the fact that he mentions Cheno and Sunus. — Bancroft, Hist. Calif. II, 447 footnote, 1885.

PENUTIAN

New 'family' proposed by Dixon and Kroeber for Yokuts, Wintun, Costanoan, Maidu, and Miwok, in Science, NS 37, 225, Feb.7,1913.

Discussed further by Dixon and Kroeber in article entitled New Linguistic Families in California.— Am. Anthropologist, NS 15, 647-655, Oct.-Dec.1913 [pub.May 1914].

Konkow.

Few Konkow at Round Valley still celebrate the puberty ceremony of their girls — I'm told by neighboring Indians —

Feather River Tribes (Carded)

Senate Ex. Doc. 4, Special Sess. 1853, p. 39.

Capt. H. Day, in June 1850, visited the following tribes on Feather River:

- ✓ Hocke
- ✓ Yubas
- ✓ O-lip-as
- ✓ Bogas.
- ✓ Holil-le-pas (or Jollillepas)
- ✓ Erskins
- ✓ Ma-chuc-na

✓ Wil-lie
✓ Cohias
✓ Hoak
} Valley tribes (Wozencraft) p. 206

✓ Hocks —	Hock farm near residence of Sutter	80-100
Yubas ✓	Jn. Yuba into Feather Riv	180
✓ O-lip-pas —	Feather Riv. 32 miles up	90-100
✓ Bogas	Litter above O-lip-pas on opposite side Riv	70
✓ Ho-lil-le-pas	Range of hills near Feather Riv	150
✓ Erskins	Butte Creek near Neal's ranch	80
✓ Ma-chuk-nas	Sacramento Valley near Potter's ranch	90
✓ Cush-nas	hills. on Lower Yuba	600
✓ Tagus	hills above headwaters Butte Cr.	?
✓ Nim-sirs	hills. not far from Tagus	?

Senate Doc. 4, Special Session 1853

Capt. Adam Johnston, Senate Doc. 4, p. 45, Special Sess. 1853.

Picture of Rancheria of Yuba Indians, showing domed huts and acorn caches, published in Edwin Markham's book entitled 'California the Wonderful', facing page 52, 1914. Said to be "from an old print". Reference not given.

Oleepa Ranchería (on Feather River) 20 miles above Marysville
a rich Indian another village, on land taken up by Capt Yates — Delano, Life on the Plains, 292-293, 1854. (2d thousand — 1st in 1853?) Contains much general matter on this tribe.

Sacramento River Indians

Some notes of importance (but no tribal names) in Pickering Races of Man, London, 1849.
(pp. 101-110, New Ed. 1851.)

Compare both Midoo + Patwin tribes

Yuba ranchería
Fremont reached Feather River near the mouth of the Yuba (called by him Yuva) March 25, 1847 and was enabled to cross by the help of the Indians who took the party in canoes & small rafts. "Extending along the bank in front of the [Yuva] village was a range of wicker cribs, about 12 ft. high, partly filled with what is their staff of life — acorns. A collection of huts, shaped like bee-hives, with naked Indians running tremulous on the tops, and these acorn cribs, are the prominent objects in an Indian village". — Fremont, Geographical Memoir, p. 16, 1849.

A day or two later he mentions a ranchería on Butte Creek + speaks of a foot race in which the Indians were entirely naked (p. 17)

Midoo Dixon
Name for in Wachoo, Paiute, & Winton language not known.

Only 1 'kiln' or earth-mound smoke hole now extant — Chico

Tattooing — charcoal of Tumion
Red rock roasted spider.

Says nuts of Tumion were eaten
What is anatomical 'fungens'? "the marzanita"
Berries of Ceanothus integerrimus, cordulatus + velutinus eaten to some extent?
Polygonum bistortoides — grows too high up?
Is Wyethia seed or root eaten? He says seed
Elk, plenty "in the nuts"! + Sheep. — was it anywhere except on Lassen + Shasta?
As the leaching always does with warm or hot water?

Was water ever used in grinding seeds or nutlets?
He says so by Mr Midoo

"Chinchilla-cat" skins p 253

Maidu or Maideh

Powers

Sacramento to Honey Lake
Big Chico Cr. to Bear River
Chico Cr. O-ta-ki (village name O-ta-kum-ni)
Indian Val. To-si-ko-yo
Big Meadows - Ma-kum
Susanville - Ku-lá-mum
Feather River - Ol'la
Offset to mouth of Bear Riv. Ol-la
next above, same side, Kul-meh; Hoak (Hock),
Ti-chum, Wi-ma, Yu-ba (last offset mouth Yuba Riv.).
Next, on left bank, Toam-cha, Hom-kut (latter just below mouth Honcut Cr.
On right bank again are Bó-ka,
Tai-chi-da, Bai-yu, & Hol-ó-lu-pai (last offset Oroville).
Up Honcut Cr. Tó-to & Hel-to.
On Butte Cr. Es-kin

Maidu (2)

Powers

Chico Cr, Mich-ōf-do.
Concow Val. Kon-kan.
Yuba (& Nevada Cy) Us-tá-ma; lower down
Pan-pa-kan.
all add maidu, as Us-ta-ma maidu.

Bear River & tributaries Nishinam
North of Bear Riv Mai-du
South " Ni-shi-nam, mai-na, mai-dek
The Ni-shi-nam go south to
Cosumnes River & there stop abruptly.
Yuba villages intermediate in language
but Maidu & Nishinam
mouth Am. River, N side - Pu-sú-na
Placerville - Kuo-to-a
Coloma - Ko-ló-ma
near Latrobe - Wa-pum-ni (Sutter spelled it Wapumney)

Midu

HOCK TRIBE

On west bank Feather River. Important information in Saint-Amant: Voyages en Californie et dans l'Oregon, p. 556, Paris, 1854. Probably also on contiguous pages.

Important matter by George H. Derby, Senate Doc. 47, p. 9, 31st Cong., 1st Sess. June 1850.

NOTES ON THE MAIDU INDIANS OF BUTTE CO, CADIFORNIA, by

D. L. Spencer. Jour. Am. Folk-Lore XXI, Nos. 81 & 82,

Apr.-Sept. 242-245, 1908.

add Kuroscha

Dixon say that among the Maidu of the foothill region the body of a dead person was sometimes put into a large basket, ~~[illegible]~~, around with a bear skin mat. — (Bull. Am. Mus. Nat. Hist. XVII, 243, May 1905.

Shiide = hearts

Nidos:

Grass Valley [Nevada Co.] Indians in 1856

In April 1856 some 300 Indians of the Yuba, Nevada, and Auburn tribes met in council at Bear River. An old chief made a speech in which he said: "The valleys, the hills, the rivers and the trees belonged to his people. They had always lived there; their fathers were buried here; & here they wished to remain and die, & be buried with their fathers. Before the white man came they were happy & contented. The white man had taken possession of their fields, had fenced in their springs, had killed off their game, & cut down their acorn trees, and now wished to drive them away from their homes. They would never go — they would die first. — Grass Valley [Calif.] Telegraph, April 1856. (Quoted by Taylor, Calif. Farmer, Nov. 16, 1860.)

In July 1850 Adam Johnston, an Indian agent in California, in a letter to the Commr. of Indian affairs at Washington respecting the Indians of the Yuba & Feather rivers, said: "Like all Indians west of the Sierra Nevada, they are the least warlike or savage of any Indians on the face of the globe. They possess no weapons of war except their bows, arrows — no war-club, scalping knives, nor savage tomahawks."

Senate Doc. 4, Special Sess. 1853, p.

Midoo in 1856

of Grass Valley, Nevada Co. p. 791.
of El Dorado Co. p. 793
of Placer Co. - p. 794
of Plumas Co. - p. 794
of Yuba Co. (Dry Creek) p. 795.

A Midoo burning on the Yuba

Entitled:
The way the Digger Indians bury their dead.
By D. W. M. in Hutchings' Calif. Mag.
Vol. III, 322, Jan. 1859.

"Pujunan" Family = Midoo

Powell, Linguistic Families
7th Ann. Rept. Bureau Ethn. 99-100, 1891.

Tan-no Washoe name for Mé-wuk

Dow-bā-muc Washoe name for Hesenon

Near Nevada City on September 9, 1902 I saw a Midoo woman roasting a ground squirrel. She put the entire animal with the hair on in the coals. The fire of course soon burned the hair off and cooked the meat. The woman than split the animal open and gave the insides to the dogs. The meat was tender, juicy, and good. — C H M

u/20a/E39

Midoo Stock : Mitchopdo (Northern Division)

u/20a/E39

30/18
C

Michopdo

Canada

EXPEDITIONS AGAINST INDIANS IN VICINITY OF CHICO, BUTTE CO.

From War of Rebellion Records,
Series 1, Vol.50, Pt. 2, 1897.

Chico, July 27, 1863, 9:45 a.m.

Brigadier-General Wright:

Great excitement here. White people killed by Indians. Volunteers in arms and threats of Indian extermination. Please order a company to Bidwell's Landing immediately to aid me in protecting, collecting, and removing Indians. Answer immediately.

G. M. Hanson,
Agent of Indian Affairs in the Northern District.

[Indorsement]

July 27, 1863

I ordered Captain Starr with his platoon to Bidwell with one wagon, to consult with superintendent, his supplies to go to Chico by water.

G. W[right].

[546]

V. 546 II. 546 SAN FRANCISCO, *July 31, 1863.*

General GEORGE WRIGHT,
Sacramento, Cal.:

Persons from Chico ask that Starr's company be retained in that region to protect friendly Indians as well as the whites.

R. C. DRUM,
Assistant Adjutant-General.

[547]

547 II. 547 SAN FRANCISCO, *July 31, 1863.*

Captain STARR,
Second Cavalry, Chico, Cal.:

Remain where you are until further orders, giving necessary protection to whites and friendly Indians.

R. C. DRUM,
Assistant Adjutant-General.

D.550 HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., August 1, 1863.

Capt. A. W. STARR,
Second Cavalry California Volunteers, Chico, Cal.:

SIR: Your telegram of yesterday reporting your arrival at Chico has been received. It is the general's desire that you remain in the vicinity of Chico, giving all needful protection to whites from incursions of hostile Indians, and to friendly Indians, particularly those residing on the ranches of citizens, against the brutish assaults of bad white men. The general desires you to consult frequently with Major Bidwell, both on account of his large experience in these difficulties and also from the fact that he is the representative of the Indian Department in that portion of the State. You will find the major reliable and truly loyal.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

Headquarters Department of the Pacific
San Francisco, Cal., August 3, 1863

Capt. Augustus W. Starr,
Second Cavalry Calif. Volunteers,
Chico, Cal.:

Sir: Capt. Julian McAllister has been directed to forward the ammunition called for in your telegram. The general desires you to use all possible measures to apprehend the Indians who committed the murders and otherwise depredated in Butte and adjoining counties. For this purpose you are authorized to employ the necessary guides.

Very respectfully, your obedient servant,
R. C. Drum
Assistant Adjutant General.

D.550 HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., August 1, 1863.

Capt. A. W. STARR,
Second Cavalry California Volunteers, Chico, Cal.:

SIR: Your telegram of yesterday reporting your arrival at Chico has been received. It is the general's desire that you remain in the vicinity of Chico, giving all needful protection to whites from incursions of hostile Indians, and to friendly Indians, particularly those residing on the ranches of citizens, against the brutish assaults of bad white men. The general desires you to consult frequently with Major Bidwell, both on account of his large experience in these difficulties and also from the fact that he is the representative of the Indian Department in that portion of the State. You will find the major reliable and truly loyal.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

II 562

HEADQUARTERS DEPARTMENT OF THE PACIFIC, [562]
San Francisco, Cal., August 11, 1863.

Lieut. Col. AMBROSE E. HOOKER,
Sixth Infantry California Volunteers,
Commanding Camp Bidwell, Chico, Cal.:

SIR: An arrangement has been entered into between Mr. Hanson, superintendent of Indian affairs for the Northern District, and Judge Wells, special agent of the citizens of Butte County, by which the citizens of Butte and adjoining counties agree to bring in the Indians to

Chico, where they will be taken charge of by you and sent in detachments to the Round Valley Reservation, and there turned over to the agent of the Indian Department. As the superintendent represents that he has no means at his disposal to supply their wants, the general commanding desires you to subsist the Indians brought in until turned over at Round Valley. The issues will consist simply of flour and meat (either fresh or salt, as is most convenient) and potatoes, if the latter can be had at reasonable cost. You will be at no expense in transporting the Indians, the transportation for that purpose being furnished by the citizens. All issues of subsistence will be entered on a separate abstract and the money value of same stated, so that the amount can be passed to the credit of the War Department at Washington. It is understood that no violence is to be used in bringing in the Indians, and if any should be resorted to the general desires you to protect the unoffending Indians to the extent of your power. You will send the Indians to Round Valley in small parties, not to exceed twenty or thirty in each party, directing the detachment of troops accompanying them to return immediately to your camp.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

572-3 must Page

II 585

HEADQUARTERS DEPARTMENT OF THE PACIFIC, [585]
San Francisco, Cal., August 20, 1863.

Lieut. Col. AMBROSE E. HOOKER,
Sixth Infty. California Vols., Benicia Barracks, Benicia, Cal.:

SIR: You have this day been directed in orders to proceed with two companies of infantry to Chico, Butte County, Cal. The general directs you on your arrival to afford the superintendent of Indian affairs for the Northern District all assistance in your power in gathering the Indians at such points as may be fixed upon, and removing them to the reservation or elsewhere, as he may request. The general directs that under no circumstances will you permit the indiscriminate slaughter of Indians who are known to be peaceable and quiet. You will select a competent officer to discharge the duties of quartermaster and commissary to your command.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

Chico, Butte County, Cal.,
August 16, 1863.

Lieut. Col. R. C. Drum,
Asst. Adjt. Gen., Dept. of the Pacific,
San Francisco, Cal.:

Sir: I have the honor to report that in obedience to Special Orders, No.188, Department of the Pacific, I embarked at Benicia on the 13th instant on the steamer Chrysopolis and arrived at this place at 7.30 last evening with Company K, Second Infantry California Volunteers. Not having received any instructions as to my course after arriving

here, I referred to Captain Starr, now stationed here with his company (F), Second Cavalry California Volunteers, and find that his instructions are to afford protection to peaceable Indians, and to consult with Major Bidwell as to the proper course to pursue. I have just had an interview with Major Bidwell, and he thinks it highly necessary that an additional company should be sent here for the protection of the peaceable Indians and for the purpose of gathering in the Indians in the mountains about here who have been committing the late depredations. A meeting of evil-disposed persons was lately held near here, at which it was resolved to exterminate all Indians found in Butte County at the expiration of thirty days. The thirty days will expire on the 27th instant, and I respectfully request that I may be instructed how to proceed in the event of a collision. Major Bidwell goes to Sacramento to-day, and will lay the matter before the general commanding more fully than I can write. Captain Starr will proceed to the mountains with a detachment of his company on Tuesday for the purpose of bringing in some 200 Indians supposed to be on Pea Vine Creek, some twenty miles distant from this place. There are some 500 or 600 Indians now collected at this place (on Major Bidwell's ranch), and I would respectfully suggest that it is highly important that they should be removed as soon as possible to some reservation.

I have the honor to be, very respectfully, your obedient servant,

ALFRED MORTON,
Captain, Second Infantry California Vols., Comdg. Company K.

~~HEADQUARTERS DEPARTMENT OF THE PACIFIC,~~
San Francisco, August 28, 1863.

~~ADJUTANT-GENERAL U. S. ARMY,~~
Washington, D. C.:

SIR: For the information of the General-in-Chief, I have the honor to inclose herewith a communication addressed to my headquarters by Brig. Gen. B. Alvord, commanding District of Oregon, dated 18th of August, 1863, reporting the location of the new military post of Fort Boisé.* The work of building Fort Boisé I have intrusted to Maj. P. Lugenbeel, Nineteenth Infantry, with Capt. W. B. Hughes, assistant quartermaster. Both of these officers have had much experience, and their services are of very great importance. If Major Lugenbeel can be permitted to remain in this department for the present I desire to keep him in command of Fort Boisé until the post is entirely completed.

Very respectfully, your obedient servant,

G. WRIGHT,
Brigadier-General, U. S. Army, Commanding.

SAN FRANCISCO, CAL., *August 28, 1863.*

His Excellency A. LINCOLN,
President United States:

The Almaden matter has been settled in a manner which I think will be satisfactory. Have reported facts to Secretary Usher.

LEONARD SWETT.

SPECIAL ORDERS, No. 199. } HDQRS. DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., August 28, 1863.

Capt. James Gorman's company, First Cavalry California Volunteers, will proceed to and take post at Camp Union, near Sacramento, Cal., where it will be mounted and equipped.

~~By order of Brigadier-General Wright:~~

~~RICHD. C. DRUM,~~
~~*Assistant Adjutant-General.*~~

HEADQUARTERS CAMP BIDWELL,
Near Chico, Cal., August 28, 1863.

Col. R. C. DRUM,
Asst. Adjt. Gen., Hdqrs. Dept. of the Pacific, San Francisco, Cal.:

COLONEL: In pursuance of Special Orders, No. 195, current series, from headquarters Department of the Pacific, and of Orders, No. 96, from headquarters Benicia Barracks, I proceeded on board of the Sacramento boat on the evening of the 24th instant with Company A, Sixth Infantry California Volunteers, Lieutenant Davis commanding, to Sacramento, where we re-embarked on board the up-river boat on the morning of the 25th, and arrived at the Chico Landing on the evening of the 26th, and marched from thence to this camp, six miles from the landing and nearly one mile from the town of Chico. On my arrival here I found in camp two companies (one of cavalry and one of

* See p. 579.

infantry) under command of Captain Morton, Second Infantry California Volunteers, and finding that there was much excitement here about a large force of guerrillas, said to be organizing for the purpose of driving out the peaceable Indians and bidding defiance to the troops stationed here, I immediately assumed command, and proceeded to relocate the camp in a position better calculated for offensive and defensive operations and more desirable in point of health. I found it necessary to locate the camp with a view to some permanence, as we have but one team and wagon for transportation, and seven wagons or a corresponding number of pack animals would be required to move the command, with the entire amount of subsistence stores now on hand, together with the ordinary amount of baggage and camp equipage; and I presume it will not be necessary to detach but one company at a time in removing the Indians at present. I am informed that the party of men threatening to make a raid upon the Indians here are to hold a meeting to-day at Pentz's ranch, sixteen miles from here, for the purpose of taking further action in regard to the matter, and as they are principally, if not all, copperheads and anti-war men, it is generally thought that they will attend a grand barbecue to be held here to-morrow by the democracy. The citizens here seem to be very much alarmed, I think unnecessarily so, and don't apprehend any serious trouble, but shall take all the necessary precautions in my power. If the commanding general should deem it necessary or advisable to send additional troops to this point, I would most respectfully suggest that they consist in part of cavalry, making the cavalry force here equal to one full company with two or more officers, as cavalry detachments will be much more efficient in collecting in and removing the peaceable Indians. It will be necessary that a physician be employed for this command unless it should be deemed advisable to order a surgeon here, as there are quite a number of men sick with the prevailing disease here, fever and ague, or chill fever. Please favor me immediately with general instructions as to the course I am to pursue here in regard to the Indians, and also in regard to violent and disloyal citizens. To what extent am I to be guided by the requests and instructions of the superintendent of Indian affairs and his agents, and how far from this point will I be authorized to go with or send detachments in collecting and removing Indians at the request of that officer, or in compliance with his wishes, and to what extent will I be authorized in hiring or procuring transportation for detachments so employed.

Trusting that all informalities and irregularities in the above will be overlooked, I have the honor to subscribe myself, very respectfully, colonel, your obedient servant,

A. E. HOOKER,
Lieutenant-Colonel Sixth Infantry California Volunteers.

Second Lieutenant Winchill, Company K, Second Infantry California Volunteers, will perform the duties of adjutant, quartermaster, and commissary to my command.

A. E. H.

~~HEADQUARTERS HUMBOLDT MILITARY DISTRICT,~~
~~*Fort Humboldt, August 28, 1863.*~~

~~Maj. W. S. R. TAYLOR,~~
~~*First Batt. Mountaineers, California Vols., Comdg. Fort Gaston:*~~

~~MAJOR: It is the intention of the district commander to relieve Company B, at Fort Gaston, by Company C, the latter to arrive at Fort~~

II 678 HEADQUARTERS DEPARTMENT OF THE PACIFIC, [672]
San Francisco, November 13, 1863.

Capt. A. W. STARR,
Camp Bidwell, Chico, Cal.:

The general commanding directs that you secure some runaway Indians who are in your neighborhood, if possible, and send them back to the Nome Cult Reservation.

Respectfully, your obedient servant,

E. SPARROW PURDY,
Assistant Adjutant-General.

HEADQUARTERS CAMP BIDWELL, [691]
Chico, Cal., December 3, 1863.

Capt. E. SPARROW PURDY,
Asst. Adjt. Gen., Hdqrs. Dept. of the Pacific, San Francisco, Cal.:

SIR: I have the honor herewith to report that in obedience to special orders from the general commanding Department of the Pacific, left Camp Bidwell, Chico, Cal., November 19, 1863, with sixteen men and horses of Company F, Second Cavalry California Volunteers, passing through Pentz, Yankee Hill, Cherokee, Hubbard's (on the North Fork of Feather River), Oregon City, Oroville, and Henshaw's ranch, returning by the way of Oroville to Camp Bidwell, arriving there November 23, 1863, having captured en route twenty Indians that had run away from the Round Valley Reservation. Found it very difficult to capture them, as information had been sent in advance of us that we were coming. The country very rough and the people more disposed to secrete them than to give us information of their hiding-places. These Indians have formerly been living with white men, or whom are called squaw men. Left Camp Bidwell, Chico, Cal., November 25, 1863, with nine men and one Government team en route for the Indian reservation at Round Valley, Mendocino County, with twenty Indians, going by the way of Tehama, Lacock's, and the Mountain House, arriving there on the 28th of November, 1863, and turned them over to the supervisor. Found the reservation in much better condition than when there in September last; about 1,100 Indians well housed for the winter and appeared to be well cared for. All were busy in building fences and putting the reservation in order. Found by inspection in storehouses abundance of provisions of all kinds—I should think to subsist the Indians on during the winter. The trail over the mountains was very rough and difficult to travel, having to pass over snow from one to three feet deep for four miles. Another storm, I presume, will make the trail impassable. Left Round Valley November 29, 1863, and returned to Camp Bidwell, arriving there December 2, 1863, at 12 m.

Very respectfully, your obedient servant,

AUGUSTUS W. STARR,
Captain, Second Cavalry California Volunteers.

~~HEADQUARTERS,~~
~~*Fort Churchill, Nev. Ter., December 7, 1863.*~~

Capt. E. S. PURDY,
~~*Assistant Adjutant-General, San Francisco, Cal.:*~~

~~SIR: I have the honor to report that on the 5th instant His Excellency Governor J. W. Nye issued his proclamation to the people of this~~

Territory calling for two additional companies of cavalry and one regiment of infantry to be mustered into the U. S. service for the period of three years or during the war. Will the general commanding the department inform me if these troops will rendezvous at this post? Should they do so it will be necessary for Capt. C. A. Sumner, assistant quartermaster and acting commissary of subsistence, to make a requisition for the necessary supplies and prepare additional quarters for their accommodation.

I am, very respectfully, your obedient servant,

CHAS. McDERMIT,

Major, Second Cavalry California Volunteers, Commanding Post.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., December 8, 1863.

Lieut. Col. J. F. CURTIS,
Fourth Infty. Cal. Vols., Comdg. Dist. of Southern Cal.,
Drum Barracks, via Los Angeles, Cal.:

SIR: The department commander desires you to send one company of infantry under a competent and discreet officer to take possession of Santa Catalina Island. All persons, except such as you may recommend to be excepted and Government employés, will be removed from the island, and no one allowed to make a settlement on it without the express authority of the department commander.

Very respectfully, your obedient servant,

R. C. DRUM,

Assistant Adjutant-General.

HEADQUARTERS DISTRICT OF OREGON,
Fort Vancouver, Wash. Ter., December 8, 1863.

Brig. Gen. GEORGE D. RAMSAY,
Chief of Ordnance Department, Washington City, D. C.:

GENERAL: I have the honor to acknowledge the reception of your letter of the 7th of October, stating that the following guns have been shipped to Capt. G. H. Elliot, of Engineers, at Cape Disappointment, Oreg.: Two 15-inch guns, ten 10-inch Rodman guns, five 8-inch Rodman guns. (I suppose these are columbiads, not Rodman guns.) In the letter of General Ripley, Chief of Ordnance, dated December 22, 1862, he said that upon the recommendation of the Engineer Department the following guns would be sent: Two 15-inch guns, twenty-three 10-inch guns, five 8-inch columbiads, fifteen 200-pounder Parrotts. To fulfill this arrangement there remain, I suppose, to be shipped thirteen 10-inch columbiads and fifteen Parrotts, 200-pounders. I hope they will be sent at once. Allow me to express also the hope that with the 15-inch guns the necessary apparatus for raising, mounting, and fixing them was sent, as we have no experience on this coast in their management. For the further defense of this river there should be placed on deposit at Vancouver Arsenal a number of guns (say fifty) which could be used on emergency. There should also be here a deposit of the iron requisite for platforms for the same. Captain Elliot says that he exhausted the market of San Francisco to get the iron requisite to make the platforms he is now building at the mouth of the Columbia. But I shall make these things the subject of a future communication,

a better location. Fort Whipple had better be supplied from La Paz, unless from the Rio Grande, and the post or citizen transportation must be depended on to haul supplies. Captain Ffrench returned with his command the 17th. Killed some 2 or more and captured 18 Indian prisoners. I propose leaving for the Rio Grande about 26th, if well enough.

I am, captain, very respectfully, your obedient servant,

N. H. DAVIS,

Assistant Inspector-General, U. S. Army.

DEPARTMENT OF STATE,
Washington, June 20, 1864.

Maj. Gen. I. McDOWELL,
San Francisco:

GENERAL: I inclose for your information an extract from a recent letter from Paris on the subject of William M. Gwin, who it appears has been appointed an agent of the French Government in Sonora.

I have the honor to be, your obedient servant,

WILLIAM H. SEWARD.

[Inclosure.—Extract from a letter of the 1st of June, 1864, written from Paris by a person having access to the best sources of information.]

The Emperor has sent Gwin on a mission to Sonora, and he will sail in the Mexican packet to-morrow. He told ——— that he was going out to settle the country (Sonora), and that the Emperor asked him if he would wish to have the same religious liberty that had been accorded to Mexico. No; he said, he did not think that was of any consequence. They did not care much about such matters, but left them to their wives and daughters.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, Cal., June 21, 1864.

To the Loyal Citizens of the Pacific Coast:

On the eve of my being relieved from the command of the Department of the Pacific, it is deemed a proper occasion to take a retrospective view of the three years I have been in command. When I first assumed command of the department, embracing all the States and Territories west of the Rocky Mountains, I was not unmindful of the high trust reposed in me by the Government, and the following communication, which I addressed to the Adjutant-General of the Army after the expiration of the first year of my command, will exhibit the course I had thought proper to pursue, and which has been persistently followed during the whole period of my administration of military affairs on this coast.*

Acting upon the principles contained in my letter above recited, I now point with pride to the happy and peaceful condition of this country. Intrusted as I have been with a high and responsible command, far removed from the seat of the General Government, I have during the whole period held in my hands the power of peace or war. Had I for a moment yielded to the insane demands of a radical press

* See Wright to Thomas, October 27, 1862, p. 196.

and its colaborers I should have filled my forts with political prisoners to gratify personal hatred, causing such an outburst of indignation at such a course as to render it almost certain that civil war and bloodshed would have followed. The Union-loving people on this coast are vastly in the ascendant. They have the power and the will to maintain the integrity of the Union on these distant shores. Let every attempt to raise the standard of rebellion within your borders be crushed. Listen not to the insidious arts of a hireling, radical press, which, under the specious guise of loyalty, would not hesitate to gratify its pruriency for fame by doing all in its power to plunge your country into all the horrors of a civil war.

Be just, and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

G. WRIGHT,
Brigadier-General, U. S. Army, Commanding.

GENERAL ORDERS, No. 9. } HEADQUARTERS DISTRICT OF ARIZONA,
Franklin, Tex., June 21, 1864.

All persons traveling in or passing through the District of Arizona are required to furnish themselves with the required passport with the oath of allegiance to the Government of the United States attached. The only exception that will be made will be in the case of Mexicans passing from one town or place to another.

By order of Col. George W. Bowie:

CHAS. A. SMITH,
Captain, Fifth California Infantry, Actg. Asst. Adjt. Gen.

WASHINGTON, *June 23, 1864.*
(Received 10 a. m. 28th.)

Major-General MCDOWELL:

The Secretary of War directs that Capt. H. M. Black, Ninth Infantry, colonel of volunteers, be ordered to repair to West Point, N. Y., without delay. Acknowledge receipt.

E. D. TOWNSEND,
Assistant Adjutant-General.

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HEADQUARTERS PROVOST GUARD,
San Francisco, Cal., June 24, 1864.

Col. R. C. DRUM,
Asst. Adjt. Gen., Dept. of the Pacific, San Francisco, Cal.:

COLONEL: I have the honor to report that in obedience to Special Orders, No. 132, dated headquarters Department of the Pacific, June 17, 1864, I proceeded to Chico, Butte County, Cal., and examined into the causes of the rumored and apprehended Indian troubles in that section. These apprehensions are embodied in a letter from George Wood, of the firm of Bidwell & Co., addressed to the Hon. O. C. Pratt, of San Francisco, said letter bearing date of June 11, 1864. I have conversed with many parties in relation to the matter set forth in the letter of Mr. Wood, and from what I could learn I find that his statement is mainly correct, though perhaps somewhat exaggerated. To throw some further light upon the state of affairs at Chico and in the surrounding

section of country, I add the following brief statement of facts and conclusions at which I arrived from my conversation with different parties: General Bidwell, Mr. Durham, and one or two others have for a long time past employed, subsisted, and kept under their control and charge a certain number of Indians. These Indians have always lived in that section of the country, and were upon the land, in the cultivation of which they now assist, before it came into the possession of the present owners. They are therefore in a degree civilized and somewhat domesticated, being distinguished from others of their race by the name of Valley Indians. It appears that some farmers and other persons who do not make use of the Indians in the cultivation of the land, look with more or less jealousy upon those who employ such labor, believing that it brings with it such advantages that to compete with it is impossible. This is therefore one of the causes of jealousy which exists against the Valley Indians, and one reason why some desire their removal to the reservation. Other parties may and probably do have other reasons for wishing their removal. Indeed, I may state that the removal of the Valley Indians to the reservation would give satisfaction to all parties. And again, as is always the case on the borders of civilization where Indians are found, there occurs annually to a greater or less extent Indian robberies and depredations committed by a few wandering, irresponsible, and bad Indians. Such is the case in a section of country about Chico. It is supposed by many, or at least they pretend to believe, that when these thefts and robberies are committed that the Valley Indians are cognizant of the matter, and are in some way connected with the guilty parties. This, therefore, is another cause of jealousy against the Valley Indians, and often the spirit of revenge leads to the murder of the innocent for the crimes of the guilty. It is the old repeated story, and of necessity often yet to be repeated. Last year, as stated in the letter of Mr. Wood, an organized party of reckless white men came to Chico and killed several of the Valley Indians, supposing them connected with the parties who had committed depredations in the foot-hills some twenty or thirty miles from Chico. This year some robberies have been committed by a few Indians in the foot-hills, and it is feared that another party of white men will be organized, and that the Valley Indians will be driven off or murdered and that property at Chico may be destroyed. Those persons who employ the Valley Indians have such fears strongly impressed upon their minds, and perhaps their fears are well founded. It is for the protection of the Valley Indians and for the protection of property at Chico that troops are asked for in Mr. Wood's letter. Chico is a thriving and prosperous small country town. There is an organized volunteer company composed of its citizens now in existence. This company will appear under arms on the 4th of July. The civil law is in full force, and parties who infringe can be prosecuted and punished. It certainly seems apparent that the citizens can protect themselves and their property against any such party as was organized last year. Of what use is the civil law if the citizens do not learn to look to it for security and for protection? The U. S. soldiers in a town like Chico should be the last and only resort. It is stated in the letter of Mr. Wood that one man had been murdered by the Indians. This is by no means certain. Indeed, I am of the opinion that the majority of persons think that this man was murdered by white men for the money which he is said to have carried on his person. Taking all things into consideration, I cannot think that there is an immediate necessity for troops at Chico. It would do no harm to send troops on

a short campaign through that section of country, and such a course might result in some good. I am of the opinion that no party of white men will attempt to destroy property at Chico, and that the Valley Indians can be protected, at least for a time, by those who have them in charge, should any party attempt to molest them. In my conversation with Mr. Wood I think I persuaded him to believe that the necessity was not immediate. I think Mr. Wood and all the other parties directly interested will be perfectly satisfied if they can be assured that they can rely upon troops being sent when the necessity arises.

I have the honor to be, colonel, your obedient servant,

JAS. VAN VOAST,
Captain, Ninth Infantry, Provost-Marshal.

~~SPECIAL ORDERS,~~ } ~~HEADQUARTERS DISTRICT OF HUMBOLDT,~~
No. 24. } *Fort Humboldt, Cal., June 24, 1864.*

I. Lieut. Col. S. G. Whipple, First Battalion Mountaineers, California Volunteers, commanding Fort Gaston, Cal., will take charge of and be held responsible for the good conduct of the Indians east of Redwood Creek (including the Klamaths) to the eastern limits of the district, and to facilitate operations the commanding officers of all posts and camps within these limits will promptly obey any call made by him on them for troops.

II. The camp at Forks of Salmon is hereby broken up, and the commanding officer of the troops at that point will proceed without delay with his command to Fort Gaston, Cal., and report to commanding officer of that post for duty. The acting assistant quartermaster at Fort Gaston, Cal., will furnish the necessary transportation.

III. Camp Gilmore, Cal., is hereby broken up, and the troops at same will proceed without delay to join their respective companies, after which the commanding officer of Camp Curtis, Cal., will be held responsible that active and responsible scouts are kept up, so as to secure peace and quiet in that section of the district; also in vicinity of Liscombe's Hill. All public property at said camp that can be transported will be sent to Camp Curtis for further disposition. The acting assistant quartermaster at Fort Humboldt will furnish the necessary transportation.

By order of Colonel Black:

JAMES ULIO,
First Lieut. and Adjutant Sixth Infty. California Vols.,
Acting Assistant Adjutant-General.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, June 24, 1864.

Brig. Gen. B. ALVORD,
Comdg. District of Oregon, Fort Vancouver, Wash. Ter.:

GENERAL: I am directed by the general commanding the department to acknowledge receipt of your communication of the 13th instant, and to say that he is gratified to learn that the election not only passed off quietly in Oregon, but that it has resulted so handsomely in favor of the Union cause.

I have the honor to be, general, respectfully, your most obedient servant,

~~R. C. DRUM,~~
~~*Assistant Adjutant-General.*~~

[880]

Headquarters Department of the
Pacific, San Francisco, June 28,1864.

Capt. J. C. Doughty,
Comdg. Company I, Second Cav.
California Vols., Camp Union:

Sir: The general commanding desires you to make immediate preparations for proceeding with your company, equipped for active service, by land to Chico, Butte County, Cal. The movement will be made about the 10th proximo. Supplies for 60 days and such company property as may be absolutely necessary for the use of your command after its arrival [881 at Chico will be sent to that point by water. At Chico you will establish a depot from which to draw your supplies. Your operations will be confined principally to the counties of Butte, Plumas, and Tehama in this State, unless you may find it necessary, for the success of your expedition, to proceed beyond those limits. The object in view is to maintain the peace of that section of country, giving all necessary protection to the settlers and the peaceable Indians residing on the ranches. The general desires you to make frequent reports to these headquarters, relative to the state of affairs in the section of the State in which you are operating.

Very respectfully, your obedient servant,

R. C. Drum,
Assistant Adjutant-General.

a short campaign through that section of country, and such a course might result in some good. I am of the opinion that no party of white men will attempt to destroy property at Chico, and that the Valley Indians can be protected, at least for a time, by those who have them in charge, should any party attempt to molest them. In my conversation with Mr. Wood I think I persuaded him to believe that the necessity was not immediate. I think Mr. Wood and all the other parties directly interested will be perfectly satisfied if they can be assured that they can rely upon troops being sent when the necessity arises.

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[880]

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Very respectfully, your obedient servant,

R. C. Drum,
Assistant Adjutant-General.

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~~SAN FRANCISCO, *August 10, 1864.*~~

~~Maj. CHARLES McDERMIT,~~
Second California Volunteer Cavalry, Fort Churchill:

What is the occasion of sending a company of cavalry to Dayton?

R. C. DRUM,
Assistant Adjutant-General.

FORT CHURCHILL, *August 10, 1864—4 p. m.*

Col. R. C. DRUM:

By request of Governor J. W. Nye to suppress a mob. All is quiet now at Dayton, and the troops have returned.

~~CHAS. McDERMIT,~~
~~*Commanding.*~~

CAMP BIDWELL,
Near Chico, Cal., August 10, 1864.

Col. R. C. DRUM, U. S. Army,
Asst. Adjt. Gen., Dept. of the Pacific, San Francisco, Cal.:

SIR: I have the honor to report that since I arrived with my company at this post, on the 18th of July last, I have made two expeditions in the mountains in the vicinity of this post for the purpose of gaining information in regard to the nature and number of the Indians in this section of the country. I left this post on the 26th of last July with twenty-one men, and marched to Cherokee Flat, twenty-five miles, passing through the section of country that the Indians have committed the depredations in heretofore. On making inquiries of the citizens in the vicinity of Chico what tribe usually committed the depredations, they informed me that they are the Deer Creek Indians, which are composed of renegades from all other tribes in this section of country, and number about twenty or twenty-five warriors, and have a roving disposition, but they are generally on Deer, Mill, and Butte Creeks, an area of fifty miles square, which is a mountainous country, covered with brush and rocks, and traversed by ravines, and is about fifty miles from this place. However, on making inquiries concerning them of the people of Mesilla Valley and Cherokee Flat, I find that they blame another tribe of Indians for committing the depredations in the foot-hills between here and Cherokee Flat. The Indians referred to above number about 300 all told, and are located between the North and Middle Forks of Feather River, in the vicinity of Bald Rock and Berry Creek, and about fifty miles to the eastward from here. From the Cherokee Flat I marched twenty miles northwest, passing up in the vicinity and parallel with the West Branch of Feather River, through Dogtown to Nimshew, which is near the forks of Butte Creek and Helltown. From Helltown I marched down Butte to Centerville and Diamondville; from there to this camp, arriving on the 29th of July, having marched sixty-five miles. On the 1st day of August I had a detail of twenty-one men, and proceeded up the Chico and Humboldt road in a northeast direction, between Butte Creek on the south and Chico Creek on the north, to Butte Creek, sixty miles from here, over a mountainous country, but a splendid road. At Butte Creek I left the Chico and Humboldt road and marched to Deer Creek Meadows, with the intention of procuring the services of Capt. Hiram Good, who is well known here as one of the best Indian hunters in the country, and a man who knows the geography of the country in which

This seems to be the tendency of all the circumstances that come to my knowledge, and their conversation reported by Potter will bear no other construction. There is also a regular system of raising money to be transmitted East under pretense of giving to the rebel sanitary for rebel prisoners. Since I reported to you that trouble was expected in San Francisco at the time of the meeting an order has been issued by Governor Brown (as is reported) that all Democrats cease to carry arms until further orders, but to have them always ready where they can find them. In relation to the arms heretofore spoken of, the only further information we have been able to gain is that the muskets, "about 1,000," were under the control of Don Juan de Dias, a Mexican, who disappeared about two weeks since, and whether the arms went with him or not cannot be ascertained. The result of my observation is that the secret political organization is very powerful and very dangerous. Second, that the moving power which controls it is in sympathy with and acting for the benefit of the Southern rebellion. Third, that it is most important now to ascertain exactly who they are and what they are doing. Fourth, that more men should be employed in this service unknown to each other, so that their information may be compared. Almost any man who takes upon himself these obligations is more or less unreliable to us, and I do not feel safe in relying altogether upon one man, more especially as I have some reason to believe that he does not push his inquiries as fast as he might, or else keeps back something that he ought to inform us of.

I submit, then, this matter to you, in addition to what I have heretofore reported, for your consideration and advice.

I am, very respectfully, your obedient servant,

ROBERT ROBINSON,
Captain and Provost-Marshal.

HEADQUARTERS,
Fort Churchill, Nev. Ter., August 10, 1864.

Lieut. E. D. WAITE,
Acting Assistant Adjutant-General, Sacramento, Cal.:

SIR: I have the honor to inclose herewith a copy of a message received from Governor J. W. Nye at 3 p. m. on yesterday. Major George, Major Purdy, and Captain Calder, with fifty men of his company (F), First Nevada Cavalry, proceeded at once to Dayton. When they arrived there the excitement had partially subsided, and this morning when the command left Dayton the mob had dispersed and everything was perfectly quiet.

Very respectfully, your obedient servant,

C. McDERMIT,
Major, Second California Volunteer Cavalry, Commanding Post.

(Same to Col. R. C. Drum, assistant adjutant-general, San Francisco, Cal.)

[Inclosure.]

CARSON CITY, *August 9, 1864.*

Major McDERMIT,
Fort Churchill:

Send immediately fifty men to Dayton. A vigilance committee has hung one man, and more are in danger. Come yourself, if possible. I will meet you there.

JAS. W. NYE.

the Deer Creek Indians range, and to take the old Lassen road down to the valley between Deer and Mill Creeks, for the purpose of finding the Deer Creek Indians, but when I arrived at the Deer Creek Meadows I found that Captain Good had left for the valley, and that the Lassen road was almost obliterated. I gave up that route for the present and returned to Butte Creek, and from there I went to Lassen, or Big Meadows, some twelve miles northeast of Butte Creek, and from there I returned, taking what is known as the Dogtown road, passing through Humbug Valley, between Butte Creek on the north and the West Branch of Feather River on the south, to Inskip's, where I took fourteen men and crossed the West Branch of Feather River, sending seven men with my team down the Dogtown road to Pentz's ranch, and proceeded down between that stream and the North Fork of the Feather River, on the south side, in a southwesterly direction some thirty miles, passing Balsom Hill, Crain Valley, Kimshew, Flea and Concord Valleys, to Yankee Hill; there I crossed the West Branch of Feather River to Pentz's ranch, in Mesilla Valley, and from there to this post, where I arrived on the 9th instant, having marched 160 miles. I have not gained enough information to know what Indians it is that have committed the depredations. I will send out another expedition in a few days, when I am in hopes of gaining more knowledge of the Indians.

I have the honor to be, sir, very respectfully, your obedient servant,

J. C. DOUGHTY,
Captain, Second Cavalry California Volunteers.

HEADQUARTERS DISTRICT OF CALIFORNIA,
Sacramento, August 12, 1864.

Lieut. Col. R. C. DRUM,
Asst. Adjt. Gen., Hdqrs. Dept. of the Pacific, San Francisco:

COLONEL: I have received the letter of Lieutenant-Colonel Drew, First Oregon Cavalry, dated at Surprise Valley, July 23, referred to me from your office. I would recommend that the lieutenant-colonel be directed to return to Fort Klamath with his command forthwith, as I desire to have a thorough investigation of all the circumstances connected with the expedition made at an early date. The letter from John Tool, a citizen, dated San Francisco, July 15, indorsed by Captain Mellen, the commander of Fort Crook, I have also received, and recommend that Tool be held in custody of the military authority at Alcatraz Island for the present.

Very respectfully, your obedient servant,

G. WRIGHT,
Brigadier-General, Commanding.

HEADQUARTERS DEPARTMENT OF THE PACIFIC,
San Francisco, August 13, 1864.

Col. JAMES F. CURTIS,
Fourth Cal. Vol. Infty., Comdg. Dist. of Southern California:

SIR: The commanding general desires you to withdraw the company stationed at Santa Catalina Island to Drum Barracks as soon as possible. All the property and material on the island belonging to the Government will be sent to the Wilmington depot, if possible.

Very respectfully, your obedient servant,

R. C. DRUM,
Assistant Adjutant-General.

SPECIAL ORDERS, No. 179. } HDQRS. DEPARTMENT OF THE PACIFIC, *San Francisco, Cal., August 15, 1864.*

* * * * * * *

2. Capt. James T. Hoyt, assistant quartermaster, U. S. Volunteers, will forthwith relieve Capt. William B. Hughes, assistant quartermaster, from his duties in this city.

3. Capt. William B. Hughes, assistant quartermaster, will proceed by the first opportunity to Fort Boisé and retake charge of the quartermaster's department at that place. He will take immediate measures to reduce the expenses and finish the buildings in the most economical manner for temporary occupancy. The chief quartermaster will give such special instructions as may be necessary to accomplish this purpose.

4. Capt. William F. Swasey, assistant quartermaster, U. S. Volunteers, at Benicia, and Capt. William G. Morris, assistant quartermaster, U. S. Volunteers, at Wilmington Depot, will relieve each other under such instructions as they may receive from the chief quartermaster at department headquarters.

By command of Major-General McDowell:

R. C. DRUM,
Assistant Adjutant-General.

SPECIAL ORDERS, No. 51. } HDQRS. DIST. OF SOUTHERN CALIFORNIA, *Drum Barracks, Cal., August 15, 1864.*

* * * * * * *

2. The detachment from this post encamped at El Monte under command of Major Hancock, Fourth California Infantry, will break camp on 19th instant and return to its post.

3. Captain Sherman's company (F), Fourth California Infantry, will break camp at Camp Lincoln, near La Paz, Ariz. Ter., and return to its post, the acting assistant quartermaster at Fort Yuma furnishing necessary transportation.

By command of Colonel Curtis:

O. H. LEE,
Second Lieut., Fourth California Infty., Actg. Asst. Adjt. Gen.

[Indorsement.]

HEADQUARTERS DISTRICT OF SOUTHERN CALIFORNIA, *August 15, 1864.*

Col. R. C. DRUM,
Assistant Adjutant-General:

Respectfully transmitted.

A report made by Captain Sherman, commanding at La Paz, to these headquarters, of date 5th instant, states that the civil authority of Arizona Territory was represented at La Paz; that the Indian Department had a sub-agent located there; that the white population is not increasing, and that the place is rather diminishing in importance. No further necessity exists for the presence of troops there, and the command is ordered into Yuma.

JAMES F. CURTIS,
Colonel Fourth California Infantry, Commanding.

GRIZZLY BEARS IN THE CHICO REGION

The Me-chōp'-do of Chico tell me that in the early days Elk and Antelope were abundant on the plains and Grizzly Bears in the Tules The Grizzlies never left the Tules, but were exceedingly dangerous to Indians going in there. Many Indians were badly hurt and som were killed by the Bears. They would always attack.

Flathead dancer - Chico dance, (Mitchopdo
- Costume called Sah-hā!

MITCHOPDO

[1162]

1162 STATE OF CALIFORNIA, EXECUTIVE DEPARTMENT,
Sacramento, June 27, 1862.

Brig. Gen. GEORGE WRIGHT, U. S. Army,
Commanding Department of the Pacific, San Francisco, Cal.:

GENERAL: Inclosed I send you a copy of a communication addressed to me by a committee appointed at a meeting of the citizens of Chico and vicinity, in Butte County, held on the 26th instant, in which representations are made of recent Indian outrages committed on Rock Creek, Butte Creek, and vicinity, and calling upon me for men and means, ammunition and arms, to assist them in quelling said outrages. Since receiving the communication I have learned through private sources entitled to credit that the bodies of the children referred to have been found brutally murdered. I would respectfully request that you forward to the scene of Indian depredations in Butte County one company of infantry to assist the citizens in effectually putting an end to Indian outrages. And I would also ask of you, if it is possible, to deliver to the State of California, under whatever arrangement you may think proper, 500 stand of arms, that I may enable the citizens of the different counties to protect themselves against these repeated Indian outrages, and at the same time relieve yourself from the frequent demands I am compelled to make upon you for assistance, as the State has not one stand at her command. This communication will be handed you by Dr. S. M. Sproul, a highly respectable citizen of Butte County, who will more fully explain affairs as they now exist in said county, and to whose statement I would earnestly call your attention.

I have the honor to be, very respectfully, your obedient servant,

LELAND STANFORD,
Governor.

[Inclosure.]

His Excellency LELAND STANFORD,
Governor of the State of California:

At a meeting of the citizens of Chico and vicinity, held June 26, 1862, to adopt measures for putting a stop to the depredations now being committed by the mountain Indians on Rock Creek, Butte Creek, and adjacent country, the undersigned were appointed a committee to petition Your Excellency for men and means, ammunition and arms, to assist our citizens in quelling these Indian outrages. Your petitioners

would respectfully represent that said Indians have been robbing and killing our citizens, and for the protection of our lives and property we invoke Government aid. On the 25th instant one Thomas Allen, a teamster, was killed and scalped on the road from Stratton's Mill to Keefer's, his four mules shot, a valley Indian accompanying him also shot, but escaped. Three children, a boy and two girls, were gathering blackberries on Rock Creek, about six miles east of the Shasta road, where on searching for them their horses were found shot, but the children gone, leaving evidence of a struggle for escape. Portions of their dresses were found near the horses. These children are now doubtless in possession of the Indians. Parties are now in pursuit of them, but it is difficult to obtain arms and means enough to successfully pursue them. The committee has appointed Dr. S. M. Sproul to wait upon Your Excellency and more fully present our case.

J. S. HENNING, *Chairman,*
E. B. POND,
GEO. WEST,
S. M. SPROUL,
H. H. JOHNSON,
Committee.

From War of Rebellion Records, Ser. 1, 50: Pt. 1, 1897

Midoo

Carolel

DIFFICULTY BETWEEN MOUNTAIN & VALLEY TRIBES, BUTTE COUNTY, CALIF.

The following note is from the Sacramento Daily Democratic State Journal, January 9, 1856.--

"The Marysville Express learns that on the 27th ult., a difficulty occurred at Bidwell's Ranch, Butte County, between the Mountain and Valley tribes (Bidwell's) in which several of the Mountain Indians were killed, and Maj. Bidwell's miller, Jos. Shaeffer, was very dangerously if not mortally wounded. Mr. S. was assisting Bidwell's Indians. It all arose out of an attempt made by the Mountain Indians to seize and carry off one of the Valley Indian squaws."

Sacramento Daily Democratic State Journal, Jan.9, 1856.

Midoo

Carded

"NED'S TRIBE -- CHICO INDIANS

The Marysville Weekly Express, June 12, 1858 speaks of depredations committed by Chico Indians known as "Ned's tribe", often seen starting out armed from the vicinity between Rock Creek and Chico.

Marysville Weekly Express, June 12, 1858.

August 13, 1863. Marysville Daily Appeal

Order sent to Benicia by General Wright to Lieut.Col. Olney to hold 4 companies of Volunteers stationed there in readiness to march without delay,"to Chico, Butte County; on account of the Indian difficulties in that county. The other three companies are ordered to proceed to Millerton in Fresno County by way of Stockton. On arriving at that point 2 of the companies will remain there and the other will proceed ~~to~~ thence to Visalia." Quoted ~~for~~ from the Union of Aug.12.

Mideo

Carded

CHECO INDIANS

The Daily Alta California, July 3, 1852, under Sacramento News, states:

"A man named Fry was killed near Neal's Ranch in attempting to recover some cattle stolen by the Checo Indians. He was shot through the neck with an arrow."

Daily Alta California, July 3, 1852.

Mitchopdo

Daily Alta California (San Francisco) Jan. 5, 1856

"A difficulty occured a few days since at Bidwell's Ranch, resulting the deaths of 5 Indians and one white man. The Indians came into a store kept by Mr. Joseph Schaeffer, and asked for some flour; and demanded it without payment. Upon being refused, they immediately shot him down and killed him. The white residents of the neighborhood gathered together and pursued the murderers, and succeeded in killing five of them."

Carded

BATTLE BETWEEN (Chicomitchopda) BIDWELL INDIANS AND THE (Wintoon) TRIBE ACROSS THE RIVER

The following account is from the Sacramento Daily Democratic State Journal, August 25, 1856.--

"A fight among the red men of the forest took place on Monday last, on the open prairie 6 miles from Chico. The battle was fought between the tribe known as the Bidwell Indians and a tribe that belong across the river. It seems to be a periodical affair with these savages. They fought on the appointed day and at the spot named, and with as much regularity as their more civilized brethren. The struggle was carried on for several hours, and with a savage fierceness equal to any contest that has been witnessed for a long time.

There is a peculiarity in this mode of warfare, that we presume is not generally known. It is that when in the heat of a conflict -- arrows flying as thick as hail -- and the air is rent with the hideous war cry -- the little children, by mutual consent, are sent into the ranks of the enemy to pick up the poisoned bearded arrows that have missed their mark, and return them to the quiver of the hostile parent, to be again sent whizzing into the enemy's ranks.

There were some 10 or 12 seriously wounded, and 2 killed. One of the Bidwell tribe, a fine stout warrior, was pierced in the breast by an arrow to the depth of 9 inches. The point was poisoned, and the probability is that he would die from its effects.-- From the Butte Record."

Sacramento Daily Democratic State Journal (after Butte Record), Aug. 25, 1856.

AN OUTRAGE ON THE NORTHERN MIDOO

In an account of the destruction of the Nosse or Yahna Indians in 1859 and the early '60's in a booklet by R. A. Anderson entitled 'Fighting the Mill Creeks' (published at Chico, Calif., in 1909), mention is made of one of a number of cases in which, in order to punish Indians of certain tribes, outrages were committed against Indians of widely different tribes who were in no way connected with the alleged offense.

Referring to an expedition by General Kibbey, ~~at that time~~ who when stationed at Sacramento, ~~who~~ in the summer of 1859, went in person in command of a company of infantry to attack the Indians, Capt. Anderson gives the following account: ~~of this expedition:~~

"The history of Kibbey's campaign can be quickly summed up. He roamed through the mountains for several weeks, going as far east as the Big Meadows, where he seized a number of perfectly harmless Indians as prisoners. He returned by way of Butte Creek, where he got more prisoners, and, proceeding to Chico, 'captured' the Bidwell Indians and transported the entire lot to the Reservation. He did not get a single Mill Creek, or any other Indian who had ever caused the whites any trouble.

"General Bidwell promptly went to Sacramento and gave bonds for the good behavior of his Indians, whereupon the Government authorities released them, and they returned to Chico."

R. A. Anderson, Fighting the Mill Creeks, p. 44, Chico, Calif., 1909.

Acorn caches & Fishing.

{ Possibly Nissim Pa-we-nan though probably Patwin.

Sacramento Valley Indians, lower Feather River, 1850

Capt. George Coffin, who made a trip up Feather River in 1850, in his diary (published in 1908) under date of April 20, 1850, writes as follows of an Indian rancheria on Feather River opposite the city of Nicolaus:

"Opposite to Nicolaus is a rancheria, or Indian village, situated on a sandy bar. Their wigwams are miserable hovels, showing the want of any idea of comfort in the human race in a state of nature. These Indians are the most squalid-looking wretches I have ever met with. They live principally on acornsand fish. They collect a year's supply of the former when in season, and preserve them in little circular enclosures made of poles standing up in the ground and interwoven with reeds and covered with thatch. One of these kraals is attached to each hovel. [77]

To catch fish, some 20 or 30 men, women and children wade out in single file to the sandbar; the leader marches them round in a semicircle, so as to enclose a space between them and the shore; then they all face inward and advance to a focus, beating the water as they draw to land. Two men are enclosed in the semicircle with a net about 8 feet long and 4 feet broad with a stretcher at each end; each man holds one of these stretchers and when the circle has come to a focus they dextrously slip their net under the school of small fish which the swarthy wretches have frightened into a compact body and sweep them out upon the sand and if the haul has been a good one they jump and leap, whoop and scream like Bedlam broke loose."

[Capt. George Coffin], Pioneer Voyage to California, p. 77, 1908.

Dixon — The Northern Maidu

p. 142 - Cordage of Asclepias speciosa!

"mild canary" - 149.

his-botanical names 182 - Arctostaphylos pungens, Rosa pisocarpa &c. Cercocarpus ledifolius 205

Elk plenty in mts! 183

Speaks of Basket songs 223.

Dixon says (p. 128):

All of the Maidu bunch up of the Yuba whether in the mts or in the Sacramento valley, fall into the 3rd division, which corresponds to the Nishinam of Powers"

How about the Nis-el-pā-we-nan of Rossone + northward?

Cram

Dixon - did he mean Tunica or Umbellularia? 182 & Strawberries (188 top)

Rhamnus pirifolium 183

What is "sweet birch" - 189

Basket ceremony - 320.

Yo'-me = shaman in Nisenan Dixon 333

Mitchopdo Misc. notes.

Told me by old Jack Frango (fullblood) who died in 1923.--Cam

Each of the Mitchopdo villages had its own Chief and its own roundhouse (Ko-me). The round house had two large center posts and four smaller posts--six in all. The fire was in the center; the smoke hole overhead as usual. There was only one door. It was on the west side and so low that the people had to bend down or crawl to get in.

In the long ago the first land was at Durham. Here grew an oak tree which bore all kinds of acorns, acorns of the Valley Oak, Live Oak and others. This tree was cut by Whites a few years ago when clearing for the railroad. After this many of our people died.

NOTES ON THE MIDOO OF THE CHICO REGION

(Mainly from information given me by Amanda Wilson, a full-blood Mitch-ōp-do, and her husband, who belonged to the so-called Ti-mah or Mountain People of the foothill region east of Chico)

The territory of the valley Midoo of the Chico region--those speaking the Mitch-ōp-do dialect--extends from a place called Nord, about 7 miles north of Chico and a little south of Rock Creek, southerly to Durham, westerly to Sacramento River, and easterly into the foothills. (The location of the eastern boundary I failed to ascertain with certainty, some saying it was only 1½ miles east of Chico, others that it was 5 or 6 miles.)

The site of the present city of Chico was called Bah-hahp-ke, and the Chico rancheria, Bah-hahp-ke hoo-loo-ko (the word hoo-loo-ko meaning rancheria or town). This rancheria covered the flat now occupied by the Bidwell mansion and grounds, the creek passing through it from east to west.

About a mile and a half east of Chico, at a place called O-tah-ke, was another rancheria, called O-tah-kim hoo-loo-ko.

The Chico Mitch-ōp-do say that on the west their territory extended along Sacramento River from "St John creek" on the bend ~~the north~~ of Stony Creek

(which passes the little settlement of St. John) south to Jacinto. South of Jacinto on both sides of the Sacramento were Indians speaking a wholly different language (the Ko-roo ~~Patwin~~ division of the Wintoon).

The principal rancheria of the Mitch-ōp-do, called Mitch-ōp-do hoo-loo-ko, was situated 3 miles south of Chico, and their territory reached only to Durham. The dialect spoken south of Durham was said to differ only slightly, and to continue southerly to the Yuba region.

The Mountain People call themselves Ti-mah, and are called by the Chico valley people Yah-mah-nim-mah Mi-doo. Their country extends from a few miles east of Chico easterly into the mountains and southeasterly as far as Mooretown and Oroville. Among the white settlements within their territory are Diamondville, Centerville, Helltown, Nimshew, Magalia, Paradise, Concow, Dogtown, Yankee Hill, Cherokee, and Mooretown. Their dialect in forms of speech is essentially the same as that of the Chico Mitch-ōp-do, but differs in the names of many animals and plants and of numerous other objects. Persons speaking either dialect say that the other

is easily understood after they learn the different names of objects. They appear to minimize rather than exaggerate the difference, although this is contrary to the usual custom among Indians.

Among the Ti-mah rancherias whose names are perpetuated in the present day geographic nomenclature of the region are Konkow (often written Concow), the proper name of which is Koi-un-kow-we, and Nim-shew, whose proper name is Nem-sĕ-we.

There were two important rancherias on the west side of Sacramento River, ~~either in or directly opposite Mitch-ōp-do territory.~~ One of these, called Tsen-no hoo-loo-ko, was at Monroeville at the mouth of Stony Creek; the other, called Bot-se (or Baht-se) hoo-loo-ko, at Jacinto. The dialects of both ~~of which were~~ are said to differ only slightly from that of Mitch-ōp-do. Nearly all of the inhabitants of Bot-se are said to have perished from an epidemic of smallpox carried to them by one of the river boats.

Chico, Nov. 21, 1919
Chan

u/20b/E40 Midoo Stock: No'-to-koi'-yu (Northern Division)

u/20b/E40

80/18
c

No-to'-koi-o

Too'-mil-mil'-lim the dragonfly used to be Indian (people) (C.C.)

Saw-kaw'-tim the big cocoon has people inside. You can hear them talk.

N. Midoo

[No-tó-koi-yo

Wut-tum'-tum'-mim tu Thunder

✓ Wut-tum'-tum'-mim tu thunder-man was bad. He killed many people + tried to kill all tu people in tu world. Hail and ice came out of him; so did We-pé-lim tu lightning.

After a long time a great man named Ŭ-noó-he-noo grew up among tu people. When he was a full grown man he went out to fight Wut-tum'-tum'-mim tu thunder and killed him.

✓ Yú-doo-lim tu Moh

When tu sky fell, Yú-doo-lim tu moh raised it up + held it up. In doing this he broke and twisted his wrists, + his hands have been turned wrong ever since.

✓ Moh-lo'-kum tu Condor

A long time ago Moh-lo'-kum tu Condor used to come down from his home up above to fly + carry off people to eat. The old people remember when he used to come down in the Big meadows country. Now he doesn't come down any more but stays up.

✓ Po-lă-o-koo-tim tu Poorwill.

The worst bird in tu world is Po-lă-o-koo-tim tu Poorwill. He makes people sick without touching biting them. He used to be a Doctor + has to form to "wish people sick".

No-tó-koi-yo

✓ The northern Indian had little dogs, called Sen-ŭm, before tu white people came.

✓ Eagles + Owls + some other birds were people a long time ago, before our kind of people came.

√ The Goldeneagle (Kah'-kum) + Bald Eagle (Bu-po'-sim) were brothers + used to live together.

√ Muk'-kul-le-sim the great Horned Owl is not an owl or a bird but is a kind of people, made of the ghosts of people.

√ Ki'-es-kum the crested Jay plants acorns + makes the oak trees grow.

√ Wahk'-wahk the great Pileated Woodpecker is good.
√ Pan-nak'-kah the California Woodpecker is a good bird. He sometimes tattles nights.
√ Tsow'-wah-no-te the Red-breasted Sapsucker kills trees.

√ Hä'-kek-kum the Nuthatch is a good bird.

√ De'-shool-too the Meadowlark tattles too much. Sometimes he comes in houses at night + sings while the people are asleep.

√ Muk-ked'-de-wow'-we the Yellowbird (Astragalinus tristis) had a sister. Wä'-pah the Coyote married this sister. Muk-ked'-de-wow'-we didn't like Wä'-pah + frightened him away.

No-to'-koi-o (N.E. Indian)

CC

√ Kah-pah'-doo-wah the Brown Towhee (Pipilo crissalis) is a friend of the Pah'-no the Grizzly Bear.

√ Pe-tse'-te-te the Mountain Chickadee is a friend of the people. Once two men had a fight with Pah'-no the Grizzly Bear + shot their arrows into him but couldn't kill him. Pe-tse'-te-te told the men where the Bear's heart was + they shot an arrow into his heart + killed him.

√ Sis'-tahk-tahk'-kum the Robin is a good bird + a friend of the people. He made the world. In those days all was water. Sis'-tahk-tahk went on a long journey - far, far, away - + found a little earth + brought it back + planted it + it grew bigger + after a while grew to be the world.

✓ Ko-do-ko the big Sandhill Crane, and Ti'-ko-do-ko the small one, used to be people. They sang the loudest of all the birds; & beat them all singing.

✓ Ko'-woo-kum the big Grebe is a bad bird & makes people sick.

✓ Hoom-pe'-lis-to the Hummingbird is a bad bird. He sets fire to houses.

✓ Yep-po'-nim hoos'-kum the Copher Snake (Pituophis) was a Chief of the First people.

✓ Ti'-yah-ne hoos'-kum the Red Ring Snake (Ophibolus zonatus) kills rattlesnakes.

The No-to'-koi-yo (NE Indian)

Eagles + Owls + some other birds were people — before our people came.

Long time ago we were all birds + animals.

The No-to-koi-yo or NE Indian of American Valley (Plumas Co.) say the Hummingbird, Hoom-pe'-lis-to, is a bad bird + ~~kills~~ fire to houses. ~~[illegible]~~ Told me by full blood in Am. Valley Oct. 1, 1906. — Cora

They say the King snake, Ti'-yah-ne, kills rattlesnakes —

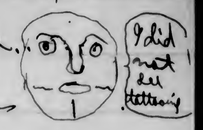
They say there are people inside cocoons (Saw-kaw'-tim), for you can hear them talk! [By putting one's ear to a cocoon — Cora — noises can often be heard.]

NE Indian (of Dixie) No-to'-koi-yo Oct. 1, 1906.

at American Valley; Quincy, Plumas Co., Calif.
An Indian named 'Chanler Jim' whom I met tells me the proper name of his tribe is No-to'-koi-yo.

He says the Honey Lake Piutes were always their friends + allowed them to visit Honey Lake every summer, but that the Washoes were always enemies. The Washoes lived ~~on~~ to eastern part of Sierra Valley (near where Loyalton now is) while his own people claimed the western part of the valley. In his language the name of the Piute tribe (at Honey Lake) is "Tul-lum'-nah"; the name of the Washoes Sah'-shim mi-dem; the Pit Rivers Kum'mi-dem. The Pit Rivers were enemies also — bad people he says.

In dancing, his people painted their faces red + used no other color, he says. They called the red paint Heen + made it, sometimes from a red rock, sometimes from the bark of a fir tree.



They tattooed on the chin + sides of mouth using 3 lines

The ghosts of the dead, Ho-wal'-loo-loo, sometimes came back + did harm to people after several years. The Indian Drs. could see them — no one else could.

Near Quincy Indians were (Oct. 1, 1906) live in at least 3 places:
(1) at the outlet, where Spanish Creek leaves Am. Valley (on North side).
(2) In small valley next west of outlet on Spanish Creek, in Ponderosa pine flat.
(3) at Kellogg Ranch —
all of these are on North side of American Valley meadows.
Some live also in Beckes Valley near Becks ranch.

In No-to'-koi-yo or northeastern Mono they say all people were birds & animals a long time ago.

Mono -

A Yuba River Mono woman lives at Stewart's Roadhouse, 21 miles east of Marysville. She is the only one of her tribe in Yuba drift.
I saw her Sept. 26, 1906 - CAM

At Dobbins on same road said to be a very old Mono man -

The Honey Lake Piutes, & the Washoes, used to wear Bear-claw necklaces - but the NE Mono not.
Told me by Quincy Mono
Oct. 1, 1906.
CAM

NE Mono

No-to'-koi-yo

✓

Calif Journ. 1907, 215.

Left Sept. 17, 1907; saw 2 Mono Indians fishing in trench in Mountain Meadows. The same night at Burt Johnsons in Big Meadows found a Mono family living in a cabin in the west edge of the meadows on east side Feather River.

NO-TO-KOI-YO OR NORTHEASTERN MIDU

Of American Valley, Plumas County.
October 1, 1906.

Hairy Caterpillars are called Wit-tum-tum kah-peem, meaning Thunder Worm.

Large Cocoons are called Saw-kaw-tim.

One can hear people talking inside

NOTOKOYIO OR NORTHEASTERN MIDU

The Notokoyio of American Valley near Quincy tell me that their people used for their quivers skins of Black Bear, Timber Wolf, Coyote, Bobcat, and Deer.

NO-TO-KOI'-YO OR NORTHEASTERN MIDU

Of American Valley, Plumas County.

October 1, 1906.

Among the First People the Golden Eagle and Bald Eagle were brothers, and lived together.

The Burrowing Owl occurs about Honey Lake.

Crested Blue Jay plants acorns that grow into oak trees.

California Jay (Aphelocoma) occurs in summer, but all go below in the fall.

The Valley Quail does not occur here, but is common below.

Pileated Woodpecker, called Mahk'-mahk', is a good bird.

California Woodpecker is also a good bird, but talks nights.

The Nuthatch is also a good bird.

The Oriole occurs in summer, but comes and goes early

The Humming Bird is a bad bird, and sets fire to houses.

Both species of Bluebird inhabit the region about American Valley.

Cormorants sometimes come up the river into this region.

Two kinds of Sandhill Crane occur;

the big ones called . . . . . Ko-do-ko;

and a smaller kind called . . . . . Ti'-ko-do-ko.

For other birds see my Notokoiyo Bird List.— CHM

NO-TO-KOI'-YO OR NORTHEASTERN MIDU

Of American Valley, Plumas County

October 1, 1906

Fever Bush (Garrya).—Eaten by deer. Used for medicine in making a strong tea.

Yarrow (Achillea).—Used in making medicinal tea for stomach troubles.

Broad-leaf Milkweed (Asclepias).—Tea of leaves used for medicine.

Yellow Tree Lichen (Evernia).—Boiled and used as application for sores.

Nyethia.—Seeds pounded into meal and used for food; root not used for food. Tea made from the root used as cure for bellyache.

(Full list of plant names to be found in vocabulary list.)

NOTOKOYIO OR NORTHEASTERN MIDU

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N. Midoo Nōtokoiyo Canada

EAGLE LAKE INDIANS Lassen Co., Calif.

[153]

HEADQUARTERS,
Fort Crook, October 5, 1862.

153

Col. R. C. DRUM,
Assistant Adjutant-General, U. S. Army, San Francisco:

COLONEL: I arrived at the post with my command to-day by the way of Big Meadows. On my arrival at that place I received information that the party who went in pursuit of the Indians who committed the depredation in Mountain Meadows had returned, having trailed the Indians to the vicinity of Eagle Lake and killing 2 and taking 2 prisoners. Came down the Lawson trail to the Honey Lake emigrant road. Met several trains, the members of which reported no trouble since leaving Humboldt. I left two non-commissioned officers and six men to patrol the road between Honey Lake and Hot Creek Station, as the only difficulty to be apprehended in that neighborhood would be of those Indians stampeding the cattle of small parties, and that force would, I think, be sufficient for that duty. It having been reported that a band of Indians had assembled on Cañon Creek, some thirty miles to the southeast, I sent a scout in that direction, whom I expect to return in three days, when, if necessary, I shall proceed in that direction. During my absence one Bailey, from Oregon, whose brother was killed in Big Valley last year, came here to get his remains, and while in the valley killed three squaws, which may result in giving me some trouble. The Indian guide, Pugh, has several trusty natives under his control, and employs them in hunting the hiding places of the neighboring tribes, and through them I shall endeavor to keep myself posted as to their movements. The trouble reported at Mountain Meadows amounted to killing one man by a party of Eagle Lake Indians, the pursuit of whom was

ended on my arrival in the vicinity. My provisions being exhausted, I was obliged to return, but shall again go out on receiving the necessary information.

Very respectfully, your obedient servant,
HENRY B. MELLEN,
Captain, Commanding.

War of Rebellion Records
Series 1, Vol. 50, Pt. 2, 1897

N. Midoo Notokoiyo Sauk

EAGLE LAKE INDIANS Lassen Co., Calif.

[Doc.]

153

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F O O D HONEY LAKE VALLEY, CALIF.

"Honey Lake and Honey Lake Valley were named from the honey-dew found on the grass and shrubbery, of which the Indians are very fond, and from which they made a sort of molasses for their food. This honey-dew is a deposit of two species of plant lice."

--Memorial and Biog'l Hist. of North'n Calif., Lewis Pub'g Co., 150, 1891.

No-to-koi-yo Midoo ♀ ad.

Big Meadows (now Lake Almanor)
Calif.

Face tattooing---Wo-hōt-pim.

Aug. 1925

Wyethia

The No-to-koi-yo or NE Indian of American Valley, Plumas Co., Calif. place a high valuation on the common sunflower-like Wyethia of the mts.

They use the seeds ~~[illegible]~~ for food, pounding the seeds in mortars for meal.

The roots they ~~[illegible]~~ make a tea of for bellyache, but the roots are not used for food.

CSM

Acorn gentes

NO-TO-KOI´-YO OR NORTHEASTERN MIDU

Of American Valley, Plumas County
October 1, 1906

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Wyethia.--Seeds pounded into meal and used for food; root not used for food. Tea made from the root used as cure for bellyache.

(Full list of plant names to be found in vocabulary list.)

The No-to'-koi-ya of Genesee Valley, Plumas Co.

have small but high cheeks with protrude strongly forward.

Sam
Oct 1, 1906.

Midoo

No-to-koi-yd

valleys in Mts

Big Meadows
Mt. Meadows
Indian Val
Genesee "
Red Clover "

Butte
Humbug
Mohawk
Sierra (W half)

Northern Midoo

Outdoor Life, 101, Feb. 1925

His Guide

Dr. C. H. Cummings

I HAVE a very interesting little story that some of the readers of Outdoor Life might like to read. I was on a hunting and fishing trip two years ago. I always do considerable riding while in the mountains, and always carry my blankets and enough grub to last me two or three days. I leave the main camp ground and strike off into the mountains for about 10 or 15 miles and get into fishing and hunting grounds that are seldom visited by other hunters. On one of these trips my object was more to look at a mine that I wanted to get a lease on.

There are quite a number of Indians in Plumas County, California, and my story is concerning one of them. There are several Indian camps and they are situated from 10 to 15 miles apart. About 8 miles from Buck's Ranch I stopped at an Indian camp to inquire the way to the mine I was looking for. I inquired of one of the Indians and he directed me to the mine. But he said it was a hard place to find, as I would have to leave my horse at a certain place and walk on a narrow trail up the canyon where I could not take a horse. He called a little Indian boy who was about ten years old, and told him to go with me. I put him on the horse with me and we rode down the mountain about three miles and then walked to the mine.

The old man who owned the mine was out fishing and we had to wait till after sundown. When I got thru my business with him it was dark, and by the time we got back to the Indian camp it was late and a very dark night. The Indian insisted that I stay all night. I did not like the idea of sleeping in the Indian camp, but in looking around I saw that things looked rather neat for an Indian camp. In fact, some of them were half-breeds and had attended the public schools.

While we were sitting talking, some of the Indians telling some of their hunting experiences, the dogs commenced to bark and one of the Indians went out to see what the fuss was about. When he came in he was leading an old blind Indian. I asked one of the Indians how he got there and they told me that he was eighty years old and had been blind many years. He rode a small Indian pony that he said was about twenty years old. He informed the Indians that he would have been there sooner, but up on the mountain his cinche broke and he had to stop and fix it. I examined the cinche the next morning and he had done a very neat job of it with buckskin strings, as good as anyone could have done with eyes to see.

I asked him how he found his way from one camp to the other. He told me that he always knew which way to go and he would head his horse on the trail and no matter how many trails crossed that trail, the horse would bring him out at the right camp. In some places the trail would lead thru rough, brushy canyons. He said that when the horse would come to a place where the brush was thick he would stop and then go slowly so he could feel his way thru and keep the brush from hitting his head.

He said that sometimes he would camp out on the mountain when the weather was nice and warm. He would make camp a d turn his horse out to feed and the horse would never leave him. And when he got ready to start out again in the morning he would whistle to his horse and the horse would come to him and put up his head to be bridled. After the horse was saddled and packed the Indian would start for the Indian camp. He said that he always knew which way to go and the horse would never go back the way he came from till he got to the next camp.

Now, there was a blind Indian and a horse that surely had some sense, and they understood each other. They would travel over those rough mountains day or night, the horse always bringing his blind master out at the right camp.

country "west of the river," one would be perfectly justified in calling all the country from Canada to Mexico and from the Rockies eastward to within 75 or 100 miles of the Missouri a desert, for it was at that time a desert in truth and not at all like the corn growing, black-soil country that a great part of it is now.

It took years to transform the old, barren buffalo grass plains into a farming country where men could live.

When I first saw that great expanse of raw land it had hardly been touched by a plow from one end to the other; only a little strip of it along the east side next to the river had been settled and even this was undergoing the slow process of change required to turn raw sod into productive fields, and I planted many an acre of sod corn behind the man with the plow who turned over the virgin sod as the first step of farm making.

I was a barefooted boy then, wild as the antelope and deer that sometimes came in sight of the fields, and there was little that got by my questions to the older folks or that I did not, so far as possible, investigate at first hand.

As I lived those days I was storing up a fund of intimate knowledge of that great wilderness, its climate, its denizens, its daily changes and its varied features for I lived there and grew up as sturdy and healthy as the sunflowers that showed things how to grow as soon as the sod was broken thru furnishing a place for them to really get started right.

I DID not then know that some day I would draw on that great store of experiences so I could write about a country for you—a wild, beautiful country that has utterly vanished and may as well never have been for all people of today know about it, save for a few of us oldlings still left to tell of the things we saw and knew and were a part of.

It was a glorious country in those early days, so big, so wide, so alone that it had a charm all its own, which no man can ever dream about now for there is nothing left to compare it to or get an idea from except, perhaps, a little part of Western Montana, north of the river.

and they well understood the weather signs for they would come hurrying south in great bands some times twenty-four hours or so ahead of a big storm.

This was so well known that whites and Indians both prepared to "hole up" for at least three bitter days if the animals went south in droves without stopping to feed on the way.

The migratory birds usually went with, or just preceding, these herd migrations, and we knew that just behind them there was a roaring, freezing blizzard that would destroy with cold, as a live flame did with heat, every living thing caught without shelter, when it got down to business.

The country surface then was as devoid of trees and of weeds as a paved street, and there was no grass except the short curly buffalo grass and the buch grass and gramma grass that grew only in favored spots and not as a sod mantle all over the land.

Buffalo grass was the regular "country grass' that covered all the land with a tightly curled coat as smooth as a well kept lawn and often without a break in it for miles except where the buffalo trails cut a line across it or some "draw" broke across its wide expanse, forming a more or less washed drainage channel for flood waters, which came rarely but usually came with a rush when they did come just as water all runs off that falls on a shingled roof; this sod was about as effective as a shingled roof when it came to shedding storm water and it took a hard, long continued rain to wet down more than half an inch into this dry, moisture resisting soil that had been fed over and storm-pounded for countless centuries before even the Indians came to know it.

THE weeds and the bluestem grass both came years behind the first sod breaking pioneers. The bluestem first started in the breaks of the draws and along the soft soil of the wash channels and then it spread out over the hills from these points.

The draws were drainage channels where the storm waters rushed down their length in a roaring muddy current after every hard rain, and the volume of water then was like a river; it tore and washed the banks away, Often they would be like a string of beads and consist of a series of different sized water holes that would collectively hold an immense amount of water right where one would not expect to find water at all.

Very often these water holes would be connected by a little trickle of running water for a long time after a rain and for several weeks in spring and early summer they were nearly always so connected and furnished a path for the fish to come over from the rivers up to the ponds.

The water settled in time and became very clear and it was always cold at the bottom.

In these prairie water holes one could always catch a good mess of fish in the old days in just a few minutes of fishing, and they were as fine pan fish as the world knows even today. They have "gone to the sandhills" along with the buffalo and wild things that lived with them.

Today even the water holes no longer exist as they have filled with wash from the fields and farmers are now growing corn where the water stood in the old desert ten or more feet deep.

IN THE old days they were a regular feature of the landscape and furnished drinking tanks for countless wild things and were at the same time fishing places of sorts well known to all of us who roamed where we would, "living off the country" as we went, and we knew we could depend on them for a source of food supply any time we found one of them.

They were stocked from the rivers by the migration, during flood time, of a various list of small fishes; the most noticeable of these was the bream and the common sunfish, both of which inhabited all the clear streams at that time draining into the Missouri. Next in line was a small trout-like fish that grew to be 8 or 10 inches long and had feeding habits like the trout family.

This fish had a large head with wide rounded mouth; the structure of the mouth and gills was bony and loose; the tail was forked rather sharply and the whole of the nose and upper part of the head was protected by numerous short little "thorny" points that stuck out about the bone for

NO-TO-KOI-YO MIDOO

Asa Merrill Fairfield in his History of Lassen County, California, contributes information of value concerning Indian tribes of northeastern California. In one place he states:

"When Lassen county was first settled by the whites, the southern part of it and along the south side of Honey lake was claimed by the Wassaw, or Wasso (Washoe), Indians. The Pah Utahs, or Pah Utes (Piutes), claimed the rest of the valley and the most of the eastern part of the county. The Pit Rivers lived along that stream, and probably the Hat creek and the Dixie valley Indians were branches of the same tribe. The Pah Utahs and Pit Rivers made raids nearly all over the county, and occasionally a band of Modocs or Bannocks came down as far as the southern part of it. In the spring of 1857, 'Old Tom' and 'Old Charley,' Indian valley Indians, and their families lived in the upper part of Honey Lake valley, and may have been there three or four years before that.

"The Washoe Indians ranged along the base of the Sierras, west of the Pah Utahs, from Walker lake to Honey lake. The two tribes were bitter enemies; and there never was a treaty of peace between them until 1908, or about that time. In 1859 Major Dodge, the Indian Agent, reported that they numbered about 900, and that they owned not one pony, horse, or mule. The Pah Utahs, who spoke the same language as the Bannocks, ranged over nearly all of what is now the state of Nevada, northeastern California, and some of

southeastern Oregon and southwestern Idaho. Major Dodge reported in 1859 that there were between 6000 and 7000 of them. They lived principally along the rivers and around the lakes of the country belonging to them. When first known to the whites, 'Old' Winnemucca, or Pe-i-te (in a treaty made in 1858 it is spelled Winnemorha and Winnemorhas, and another authority has it Wenamucca) was their head chief, and under him were many sub-chiefs. His headquarters were at Pyramid lake. Out in the Smoke creek country there was a band of renegade Pah Utahs under a chief the whites called 'Smoke Creek Sam' This band was on friendly terms with the main tribe of the Pah Utahs, but they were never very much under the control of Old Winnemucca.

"The Washoes never gave the settlers much trouble after the 'Potato War.' The Pit Rivers were always very hostile, and committed many depredations until the most of them were killed or taken away. Except in 1860, the Pyramid lake Pah Utahs never had much trouble with any of the whites. A few years later on, Smoke Creek Sam's band, and that of Black Rock Tom, who ranged a little farther to the east, committed many depredations on the settlers of that section, and also on the travelers along the road from the Humboldt river to Honey Lake." --Asa Merrill Fairfield,

Pioneer History of Lassen County,California,13 &14,1916

No-to-koi'-yo:

Nah'-kahn-ko – Big Meadows Band

O-so'-ko – American Valley Band –

No-to-koi'-yo:

Nah'-kahn-ko – Big Meadows Band

O-so'-ko – Am. Valley Band

_____ – Mountain Meadows Band

No-to-koi'-ya hindoo

When ~~in Big Meadows~~ at Susanville in early August 1924 I was told by Indians that a person had been cremated by the No-to-koi-ya "not long ago". – Coon

Nah'-kahn-ko – Big Meadows Band

O-so'-ko – Am. Valley Band

Harry Cooper at Susanville
~~Robinson~~ Lookout

O.C. Gray Supt. Bidwell School.
Mueller – Farmer Adm. Altaras
Dr. Barton – Trachoma Dr. to be at Bidwell about Sept. 20

over

NE hindoo – Notokiya
What beast is Ho'-lah?
Badger Yahn-tum
Coon
or who?

Lut'-dom means "roast him" – this way of cooking porcupine!
~~Is he alive or footsteps?~~

Haw-ho (or Haw-tom) made it fire.
Who is he?

A girl	
Many girls	
A mountain	
Many mountains	
A star	
Many stars	
A tree	
Many trees	
A fish	
Many fishes	
A bird	
Many birds	
An arrow	
Many arrows	
A house or wickiup	
Many houses or wickiups	

Notokoiyo:

Cavassa Reh: Mrs Polly Jackson + others (good
Frank Forman (Polly's father) old
old Sillim

Jim Larsen - 90 - Greenville
Hensley Potts - yg. "

Taylorsville: Celia & Louisa (both old
at Charley Redhead's

I. P. Gardner - Westwood, Red Riv. Lumber Co.
Mrs

Pit Riv: F. B. Kniffen of Univ. Calif

U/20f-i/E41 Midoo Stock - Central Division

80/18
C

KUM- MO'- WIN MISCELLANEOUS

Houses.--The ordinary houses were bark huts five or six feet high. The covering was the thick bark of the Ponderosa Pine.

Roundhouses.--The covering of the Roundhouse was of two kinds of bark resting on a stout frame. Cedar bark, which is very strong, was laid on first. This was covered with the thick ~~and~~ heavy bark of the Ponderosa Pine, to keep out the storm and rain.

In the dances both men and women wore on their foreheads narrow bands of fur--of weasel or Otter skin.

Nuts.--Acorns were the principal food but many other kinds were eaten. Nuts of pepperwood or laurel (Umbellularia), which are very bitter, were buried in mud for a long time to take out the bitter.

Dogs.--In early days the people had two kinds of dogs--Coyotes and Cross Foxes. These were caught young and tamed. Both were easily tamed and made good pets. But after the whitemen came they would catch chickens and kill little pigs. Coyote dogs would never bite their masters but would bite other people.

Cam

KUM-MO-WIN MISCELLANEOUS

Houses--The ordinary houses were huts of bark. The covering was the thick bark of the Ponderosa Pine

Ref Sq. Teu'-kum

From old Billy Logan (Mim.)
Kum-mo'-win tribe

Feather River Middle Fk — I-am'-se koi'-de

So Fk — — — Boo'-yu-wah'-kad'-de

N " — — Hoo'-min-ne.

Moonstone region { Shin'-wo-noo
Shin-wo'-no

Enterprise — Sin-ti'-o-te

Fall Riv — Shim-woo'-no

Bidwell Bar — Sāo-han'-no

Name South people Kum-mo'-win

Oroville Dif. tribe — same language — Yuba

Table Mtn and Mokelumne, Union Valley & To Rucho Rch

my ranchería this side Middle Fk — Yut-tah-to'-dad'-de

my language — Yu'-no | my tribe' Kum-mo'-win.

South people
Kum-mo' win = South people

Bald Rock — Soon'-koo-koo'.

Bald Rock canyon — Ko'-dum.

Fall River canyon — Toos'-pum

Feather Falls — Ho"-kum

Tribes. my tribe (Kum-mo'-win) Enterprise, Moonstone — Rucho Rch + Union Val (language Yu'-no, same)

Tribe east, higher in mts. — Hoo-min'-ne

" Concow region (Konkow). — In'-no-poo. (NW)

" Oroville " Tik-koom'.

" Colusa " Sow-wah'-nah

" West of us (below) Sā'-wim-mah (in Sycamore & Blue oak belt — reaching to Marysville & Yuba)

u/20j-o/E42

Midoo Stock: Southern Division or Nissenan

u/20j-o/E42

80/18
c

Nishinam in 1848.

In the latter part of November 1848 Lieut.E.Gould Buffum and a companion named Higgins, on their way to the newly discovered gold diggins, were tramping in the lower foothills between Bear River and the Yuba when they suddenly came upon two Indian women engaged in gathering acorns. Lt.Buffum thus describes the incident: "They were entirely naked, with the exception of a coyote skin extending from the waist to the knees. Their heads were shaved, and the tops of them covered with a black tarry paint, and a huge pair of military whiskers were daubed on their cheeks with the same article. They had with them two conical-shaped wicker baskets, in which they were placing the acorns, which were scattered ankle deep around them. Higgins, with more gallantry than myself, essayed a conversation with them, but made a signal failure, as after listening to a few sentences in Spanish and English, they seized their acorn basket and ran. . . . .We followed in the direction which they had taken, and soon reached the Indian rancheria. It was located on both sides of a deep ravine, across which was thrown a large log as a bridge, and consisted of about twenty circular wigwams, built of brush, plastered with mud, and capable of containing three or four persons. As we entered, we observed our flying beauties, seated on the ground, pounding acorns on a large rock indented with holes similar to those which puzzled me at 'Camp Beautiful'. We were suddenly surrounded upon our entrance by thirty or forty male Indians, entirely naked, who had their bows and quivers slung over their shoulders, and who stared most suspiciously at us and our rifles. Finding one of them who spoke Spanish, I entered into a conversation with him--told him we

had only come to pay a visit to the rancheria, and, as a token of peace offering, gave him about two pounds of musty bread and some tobacco which I happened to have in my game-bag. This pleased him highly, and from that moment till we left, Pule-u-le, as he informed me his name was, appeared my most intimate and sworn friend. . . . Pule-u-le exhibited to me the interior of several of the wigwams, which were nicely thatched with sprigs of pine and cypress, while a matting of the same material covered the bottom. During our presence our two female attractions had retired into one of the wigwams, into which Pule-u-le piloted us, where I found some four or five squaws similarly bepitched and clothed, and who appeared exceedingly frightened at our entrance. But Pule-u-le explained that we were friends, and mentioned the high estimation in which I held them, which so pleased them that one of the runaways left the wigwam and soon brought me a large piece of bread made of acorns, which to my taste was of a much more excellent flavour than musty hard bread.

"Pule-u-le showed us the bows and arrows, and never have I see more beautiful specimens of workmanship. The bows were some three feet long, but very elastic and some of them beautifully carved, and strung with the intestines of birds. The arrows were about eighteen inches in length, accurately feathered, and headed with a perfectly clear and transparent green crystal, of a kind which I had never before seen, notched on the sides, and sharp as a needle at the point The arrows, of which each Indian had at least twenty, were carried in a quiver made of coyote skin.

"I asked Pule-u-le if he had evern know of the existence of gold

prior to the entrance of white men into the mines. His reply was that, where he was born, about forty miles higher up the river, he had, when a boy, picked it from the rocks in large pieces, and amused himself by throwing them into the river as he would pebbles. A portion of the tribe go daily to the Yuba River, and wash out a sufficient amount of gold to purchase a few pounds of flour, or some sweetmeats, and return to the rancheria at night to share it with their neighbours; who in their turn go the next day, while the other others are chasing hare and deer over the hills. There were no signs around them of the slightest attempt to cultivate the soil. Their only furniture consisted of woven baskets and earthen jars, and and Pule-u-le told me that in the spring he thought they should all leave and go over the 'big mountain', to get from the sight of the white man".--Lieut.Buffum, Six Months in the Gold Mines,43-46,1850.

From: Clark

[redacted]

Kon'-kow: Foothills east of Chico; north + NE to Lake Almanor (SE corner); east to North Fork Feather River [farther east south of Bucks Creek + Grizzly Creek, to or very near Merrimac, Mt. House, + Bald Rock]; south to Monte de Oro + Feather River Canyon just north of Oroville.

Tan'-kow: French Cr + Mt. House (about 12 miles Northeast of Bidwell Bar) southward.

From Mrs Hughes — Tahn'-kum {as child, raised in family of Henry Kingdom + wife ~~about Bidwell Chapman Hamilton~~ at Stanfield Hill.}

Tahn'-kum: Talk same as Honkut [& French Corral??] + Wyandotte + Bangor, Hamilton (so Brownsville), & (Brownsville:) & Nevada City + Grass Val. ~~But not to Greenville!~~ Belong to Yuba Riv. side.

[Hoodly not same as French Corral - Camp]

Ti'-yim (Pl.) / Ti'-ye } different language from Tahn'-kum

Bidwell Bar, Bald Rock, Entrance

Kaw''-yim (Middle & Lower) Feather River - Yuba, Marysville down to about mouth of Feather Riv. (its jn. with Sacramento).

Ko-saw-wo'-no - at Auburn on American River.

No'-to-koi'-yum ("Mt. Indians"). at Smartsville [???] + up to

Photo of "Umbleca + Laurel Fir Rock Eldorado, Calif. —

Look up.

Tahn'-ku

(2)

D. Fk Yuba

Canyon Cr.

Hurleton — Ō'm-yah-ken ours

Robinson Mill on name ours

N.Y. Flat — Kang'-koi'-yo. ours

Clayton Rch

Sharon Val.

Challenge — } ours but ~~No rcha~~

Lake Co. House

Brownsville — no name — no rcha

Washington Mill

Hamilton — Lū-lū ours

Rackerbee (Rockbuck) — Mari'-no-mah ours

Beaver Rch. Kūs-yam "

Tall Gate —

Willow Glen Cr.

Portuguese Rch (Dry Cr.) Hah'-koom ours

Dry Cr. — Sā'-o

~~Frenchtown~~

Indian Rch — Yun'-dah' ours

Oregon Creek

Pilka'-ni 1½ fm NY Flat

Mining Rch — Ōk-sik'-kus 4-5 E of Brownsville

½ E of "

Watch'-ei-dum

Smith Flat — Volne-he'-ah-mah

Bi'-rch-tum

Rocky Hill, Ni'-kuten

Kang'-koi'

Tahn'-ku (3)

Pel'-lahk-o' but just above Tollgate. no camp or rcha

√Bobbins – Soo-lah' ours

Kg. Rch –

Oregon House

√Flanly Peak – Kop'-pă-choo yam'-man

√Stanfield Hill – Bon'-nik too'too

√Mum'-ning-ko

√Oak Grove

√Virginia Rch – Tŭ'-hoo

√Chaparral Hill – Yoo'-poo

Condemned Bar no

Frenches Ravine no

Rich Ford

Oak Hills

Sicard Flat

√Browns Val. Ahm'-pil-pil ours

Yuba Riv

Long Bar

Timbuctoo } So of Yuba not ours
Smartsville }

[Ours to Marysville √ Yoo'-poo (on map)
East of Dobbins – not Sycamore] on map

Tahn'-ku (4)

√Sinedes Flat – O'-na-ke-am'-mah – ours

√Bangor – Ki-ah'-kan "

Wyandotte no rcha "

N. Honcut Riv – "

√Rocky " – Wah'-num-koi-um sā-o "

So " –

Feather Riv

" Mid. Fk

√Sugarloaf Hill – Bul'-lah-kue
Lake near in front hill

√ " So Fk – Bul'-lah-kah-sim sā-o
from Sugarloaf Hill

√Yuba Riv, ~~N. Fk~~ Nem'-seu ? (below Cañon Flat

" main

√Browns Val Ridge – – Ōm'-yan ours

Ours not to Oroville

Oroville – O'-pah (not ours.)

√ Feather Riv. N. ~~So~~ Fk – To-cĕ-min sā-ue not ours Hop-pim from Strawberry Valley

√ " So Fk – Kum-mo'-wim sā-ue "

√ " Mid Fk – Es'-tum- sā-o "

Tahn'-ku (5)

~~Ŭ-Koo~~

ŭ-Koo

√Our name for Entrance + Mountain to Tri'-im

√They call us Tahn'-ku

√We call Oroville people Kŭ-e (Kăh-e)

√They call us Poo'-e-mah

√Chico call us " "

√We call Nevada City Tahn'-ku

√ Ham'-seem păk'-kăm-ĭ-hill (1 mile due South) So of Stanfield Hill

√ Wi'-e Ki'-pim-mah – Stanfield Ranch – 1½ down from " Hill (on Bangor road)

√My name – Yă-che'-lah

" ♀ –

From Clark:

? Konkow NE to Notokoyo
Set on Almanor Lake and
Mt & Genesee bal & Red bal + Taylorville
arm up to Genesee + down E Fk of N Fk
to Belden (Howells) + down west side N Fk
to Tobin almost to Bucks Rch.
came to Mt Hence + incl French Cr (Tankow)
to Bald Rock E of Berry Cr.
Reha at W base Bald Rock.

O'Chum Acorn

Lucy Wagner old & times - back of Zinke Ranch - didn't
see her.
? Worked with young Elliot Martin + wife +
wife's mother (Mrs Johnny Johnson) near Red Rock.
They came from Enterprise.

From Clark [Konkwatche Indian: Red Rd,

Haskell Mt claimed by Komonci
would not let Notokoyo in
o o o o

lower Nisenan
Kimshew & Nisenan Konkow
Nisenan of Mt
Linch xtreme most limit of fishing privileges
of Konkow
? xchange, Mitchell's allound that dere
fatten cost
Kohoma & to Berryhill & Lt to Cherokee +
most xtreme Monte de Oro.
Clark's mother Konkow.
Komonci to main Yuba.

Yalla Bonum Red Hill - I think for Yankee Hill in
Konkow territory (correct)

Konkow NE to Big Meadows (now Lake Almanor).

Tan-kow (branch of Konkow)

Tribe Oroville South on Plains } so: Yubah.

"Hol-o-lu-pai" Penn Estherville, below Oroville
"Cishna" - So Yuba Adam Johnson
"Yuba or Nevada" "Yuba Riv" Lt. Eder Rose
"Kon-kau" - S. Summers (Indian in Rd Vall.)

My Konkwatche very like Cishna "not so Yuba"

Bald Rock (Pk) — Bald Rock Table
from Elbert Martin

√ Bo'-no pem-o'

Yuba River

Feather Riv (main)

" " N Fk Ti'-sa-me (Creek)

" Mid Fk

" So Fk

Oroville — O'-pah

Told me by Elbert Martin:

Tahn'-ku tribe So of (Bald Rock) hill

headquarters Smarts Flat { on Humphrey Road
Feather Falls " & So

road up creek past Pennoyer
{ Old Pete lived there when
{ Mrs Hughes told me } tomorrow

Mrs Hughes { Born raised Mudakiles on high Pk
Yuba side Rockaway

Tahn'-kum tribe same Houlett + French Corral.

Indep Yuba side also Brownsville (Tahn'-kum)

Oroville — Ti'-yum — "dif language"
~~Ti'-yu~~ all same

Bald Rock, Bidwell Bar, Enterprise Ti'-yum

Auburn def Ko-Saw-wah-no

Kaso'-yum at Nevada City + Yuba City Maxt Same to Kaso.
all Feather Riv — Higbee Hy

Smartsville tribe No-to-koi-yum = Nut Kol.

Nevada Cit + Grass Val. Tahn'-kum same lg language.

Chico Ti'-yum ???

raised with Henry Kingsbury + wife — rich —

Drive Rabbit 2-3 miles into net Bo'-em be'-min
forked sticks to take rabbits.

Bald Rock — Pi'-kem

Hill beyond Rockaway } — Che'-chem our family old time home

Smarts flat — O-ne he'-ah-mon

Rocky Houlett — O'-ne-he-ami-mah (add creek)

Henry Thompson old Pol man — 1-lg.
my relation — at Internals stand.

Feather Riv — —

Po-de'-ke = Portugese

Mrs. Hughes tribe
To Hamsomulls
Nyandotta + Pompa

Challenge ?

Greenville ? Ho.

Oregon House to Yuba side
Dolbins " "
Frenchtown " "

Cosemenes

ARRIVALS.

Beechey, Voyage of Blossom I, 361, 1831

LEWIS COUNTY, NEW YORK

River of Yachicumé (2nd 364)

Trap dined at Las Pocitas & reached San Joaquin river 11 P.M. next day crossed river & proceeded to river of Yachicume.

West and at river San Francisco near to rancheria of the Cosemenes. Evidently latter river only short distance from Yachicume.

Frank Lunter,
Pleasant Val. Eldorado Co.
friend of Hutchings.

Tumbalo — = Nisenan of Nashville region

Konnā or Kō-nā — = Sa Nisenan

Oisla Cassus (+ anybody else at Ione)

Who were the tribe or tribes immediately west of Ione + Sacramento?

Han-ne'-sinh

Nisenan

		Plume
Oreortyx	Hol-lup	Mah-ke
Lophortyx	Han-pi	Sé-ü-sé-ü
Spot	Pot-tam -pă-tam	
Tattoo marks	Yel-les	
Pteridin	Tă-tahk Tah-tahk	
Cervis	Lool	
Willowbark	Choó-pah	
Knife	Was-sah	
Snake	Koi-mam or Koi-mo	
Arrow point	Was-só-pe + Bos-sah	
Arrow (stone pointed)	Hol-lam Hol-om	
Fire drill	Sow'-mah	
Flint	O-pok-pok	
Leaves	Bahk	
Tree or stick	Chah or cham	
Steps	Ben'-kit	

Things that figure on beliefs

Nisenan
Cocoon (~~[illegible]~~
(name for)
mud nest, wattle

*

Cosemenes; Cocoomnes

Yachicumne River

Poo-poo'-ne-ah = Diablo

What language?

Ever hear of Tel-loo'-mah tribe
not Diablo region?

0 0 1 8 1

Nashville Massacre:

In early days the Spanish-Mexicans massacred a lot of Indians near Nashville.

The druggist at Plymouth & the proprietor of the hotel at Amador City know the facts concerning this massacre.

(McLead - Oct. 1905.

Nissenan

. George Peters & wife,

Colfax

Ask Cesus:

. were Si-ya-kum-na between Chillenino and Tuolumne?

Did any tribe (& if so, which) live in tules w of Joaquin?

Did Mokozzumne reach south as far as mouth of the Mokelumne country?

Who lived west of Stockton in or beyond tules?

Where did the Han-ne'-euk live (apparently se of Wi'-pa or w side Joaquin)

The following notes and pictures of Plumas County Indians were sent Dr. Coy by Miss Aliso n Carden, Quincy, Plumas County, Calif. in Oct.-Nov. 1919.

Picture of"Rich Bar Bill and Mary his wife. Their ages are placed by old residents as 'round the ninety mark; some even are more positive from stories told them by their parents, in which Bill figured as a Hunter and pathfinder, that he is 100 years old; he is blind or nearly so."

"Rich Bar Bill was accidentally killed this summer of 1919."

Picture of "Lucy, also known as Peggy; a well-respected Indian woman of Portola, Plumas Co. She is one of the Washoe tribe; strong in character and unusual intelligence. I regret that the camera did not bring out the rather startling mourning lines in vivid coloring on her face; painted in so as never to fade. Her weight is 335 pounds. She is the washerwoman of the railroad town of Portola. I took the picture in front of her cabin --'across the tracks and up the hill'".

"Lucy gave them [Red Cross] a bead belt to help get money. To use her own words 'I wanted to give something to the Red Cross, so I dug down into my husband's trunk for a belt I once made. It was awful pretty. I don't think I could ever make another. You see it was made on leather and it's mighty hard to push the kind of needle you use for beads through the leather. I was glad to give it.'" [Belt sold for $50]

Midoo

Homa bant Nevada Cy.

Ask about

MIDU INDIANS EATING GROUND SQUIRRELS

At the Nishinam Indian camp near Nevada City on Sept. 9, 1902 I saw one of the Indian women roast a Ground Squirrel in the coals. She put the squirrel in whole, allowing the fire to burn the hair off and cook the meat. She then split the body open and gave the insides to the dogs. The meat was tender and juicy and good. —CSM

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INDIANS AT NEVADA CITY, CALIF.

Chas. D. Ferguson, writing in 1850 or 1851, states that the Indians around Nevada City were known as the South Yuba tribe. He says:

"They have what they call caroboreys, or fandangoes – a dance and a feast; the latter is a kind of soup made of dried acorns pounded to a flour and then stirred in cold water. When prep ared, all sit around and each dips his forefinger in and licks off the soup.....

The dancing is exclusively done by the men, ladies taking no part therein except as musicians. They sit off a little distance on the ground, some six or more composing the orchestra, each manipulating a sort of tambourine with two strings across it, with two beads on each string, which they beat with their fingers, at the same time keeping up a monotonous and dismal sort of song." p.196.

The men are clothed simply with a strip of calico fastened about the waist, 9 or 10 inches in p.197 length, and the dancers, usually about 20 in number, dance in a circle. They dance barefooted, keeping excellent time. pp.196-197.

"The women," he says, "take the most conspicuous part in inducting the deceased into the happy hunting ground. After the burial the women gather balsam from the fir tree and daub their hair and face with it." p.197.

— Chas. D. Ferguson: Experiences of a Forty-Niner, 196-197, Cleveland, 1888. Ed. by Fredk. T. Wallace.

CHIEF HUNCHUP OF THE COSUMNES NISSENAN--HIS LAST ILLNESS--1907.

California Journal,1907,143a
August 22, 1907.

On the Cosumnes River bottom a few miles above Elk Grove I found a number of Indians picking hops, and among them several of my friends of the Northern Mewuk and Southern Nissenan tribes. Old chief Hunchup and his wife and sister are here; also Dick Edward and wife, and many others. Old Hunchup looks very feeble and tells me he is poorly and has had much trouble with his hip, which seems to fall out of joint at times. He has failed greatly since I saw him last.

He and his wife told me that they had expected me and looked for me long, so long, at their place between North and Middle Forks Cosumnes, and wanted to know why I had not come. I gave him a briar-wood pipe and some tobacco, and some money to buy meat--which he told me he needed most of all--and his wife and sister a few presents. I had only a short time previously (Aug. 6) left a sack of flour and some coffee, tea, sugar and a few other things at his place, hoping he would find them on his return.

But he never returned, for he soon after moved his family to the ranch of W. C. Shilden at Cosumnes (1 mile from Slough House) where he died November 4 or 5, 1907. So the last of the great and good chiefs of the Sierra foothills has gone the way of his people.

~~Sa~~ Midoo : Kum-mo'-win

Bald Rock Band, Moorestown
Polly & Dr Jim

Word for water

Wintoon
Potwin
Win } Mem

Mokelumne

Nissenan
Am Riv.
Nevada Cy
Gold Hill
Cosumnes
Notomuxy
Nissepäwenan } mum

Midoo
Chico
Big Meadows } Mo-me

Mewinah
Mémok
Chowchilla } Kik, Keek, or Kik-ka

Shasta } aht-sah
Konomeho } "

Chief Charles Carlton
formerly of Hock Ranch
at Wheatland, Direct Ranch
(full blood)
many years dead

Midoo tribe ~~north~~ north of Am. Riv. Nis'se-nan'

Kow'-wahk tribe (also called Ton'-kah) Am. Riv. to Yuba Riv.

as our tribe & language up to Nevada City; Grass Valy, Bloomfield, Buena Vista. also to Pleasant Val. [where?]

Told me by full blood Mrs Barram at French corral – Sept. 28, 1928 – Cam

H h

Chico information (from old Jack Evans - Nomlaki)

Pe-dow'-kah — On Sacramento River

near [former] mouth of Stony Creek —

near Murrow. — Midoo (name) (Mitchopdo)

Said to be lowermost (southernmost) rancheria of tribe to wh it belonged.

[What was tribe? — No-mel-te-ke'-wit?

Or did the old man mean northernmost (instead of southernmost) thus perhaps referring it to the Tehama tribe?

He gave No-yu'-ki as near Jacinto —

What's Nim'-mah?

While following down American River, at a point about 10 miles above its junction with the Sacramento, on March 6, 1844, Fremont writes: "Gradually entering a broad valley, we came unexpectedly into a large Indian village, where the people looked clean, and wore cotton shirts and various other articles of dress." A well-dressed Indian came up to Fremont and spoke in Spanish, saying he was a vaquero in the service of Capt. Sutter, and that the people of this rancheria worked for Sutter.

—Fremont: Expl.Expd. to Oregon & Calif. (1844), 245, 1845.

[This was the Notomusse village of Kahdema-Coma]

Nisseman

Trouble with Indians about Placerville in 1853 or 1854 (about). — Borthwick, Three Years in California, 132-135, 1857.

N E E S H E N A M S

Mythology.

Bancroft, Native Races, III, pp. 531-532, 545-547, 1875.

On March 6, 1844, on the American, just below South Fork, Fremont writes: "We gave a shout at the appearance on a little bluff of a neatly built adobe house with glass windows. We rode up, but, to our disappointment, found only Indians. There was no appearance of cultivation, and we could see no cattle, and we supposed the place had been abandoned."

--Fremont: Expl. Expd. to Oregon & Calif.(1844), 245, 1845.

Nisshiman

On American River, just below South Fork of American, March 6, 1844, Fremont discovered a small village of Indians. "Some of these", he says, "had on shirts of civilized manufacture, but were otherwise naked, and we could understand nothing from them; they appeared entirely astonished at seeing us".

--Fremont: Expl. Expd. to Oregon & Calif. (1844), 244, 1845.

Reference to meeting a number of Indians engaged in gathering acorns in their baskets. Their chief, El Capitan, is described. The locality is not far from Johnson's Ranch or Settlement on Bear creek, near the valley of the Sacramento.

Bryant: What I Saw in Calif. 239-242, 1848.

In a report to the War Dept, of date Aug.17, 1848 Col. R.B.Mason speaks of the methods employed in the gold mines and of the Indians working there. "Twenty-five miles up the American fork to a point on now known as the Lower Mines, or Mormon Diggings" the men were washing for gold some with tin pans and " some with close woven Indian baskets." P.457. "The Indians and those who have nothing but pans or willow baskets gradually wash out the earth &c." p.457. See also mention of willow baskets on p.461.

Bryant: What I Saw in California, 457, 461, 1848.

Indians on American River

J. Tyrwhitt Brooks M.D., in his book entitled Four Months Among the Gold-Finders in Alta California (London 1849) , states that on leaving Sutter's Fort for the gold mines they passed several Indian villages and now and then caught sight of the river and the line of Oak trees which bordered it. (p.49). See also 110-113 & other places.

William F. Holcomb reached "Hangtown", now Placerville, Califronia, in August 1850. p. 651

The Roberts family reached Hangtown in 1850. They found a spring near this place which they dug out and named "Diamond Spring" because of the sparkling white crystal by which it was surrounded. p. 653.

From Ingersoll's History of San Bernardino County, 1904.

Nissenan

INDIAN CELEBRATION, EL DORADO COUNTY

Thefollowing note is from the Sacramento Daily Democratic State Journal, June 23, 1856.--

"The American says that on Saturday last, in accordance with a custom of their fathers, a large number of Indians, of both sexes, of all ages and conditions, inhabiting the mountains and foothills of El Dorado and the adjoining counties, with delegations from various tribes of the lower valleys, assembled at their stamping grounds, a half-mile northeast of Placerville, to celebrate their New-Year and annual feast for the return of 'green fields, sunshine, and plenty to eat.'"--Sacramento Daily Democratic State Journal, June 23, 1856.

RANCHERIAS

SACRAMENTO RIVER, AT HEAD STEAMBOAT SLOUGH; & SUTTER SLOUGH

William R. Grimshaw, who lived for many years in the lower Sacramento Valley, in notes given to the Bancroft Library, says that in November 1848 in sailing up the Sacramento River they found a large rancheria of Indians on the E bank of the river at the head of the narrow steamboat slough which was then called Merritts' Slough. "The place is now [1872] a part of Rangon's Ranch."

Wm. R. Grimshaw, Narrative of Life and Events in California, MS, Bancroft Library, p. 21, 1872

Grimshaw says also "at the outlet of Sutter Slough just above what is now the foot of I Street there was a rancheria of miserable Indians who appeared to live by fishing, and a lot more were encamped across the outlet of the slough." p. 22

NIS-SE-NON CEREMONIAL

A.S.Taylor reprints in the Calif. Farmer a description given in the Placerville American June 1856, of an Indian ceremonial in which Indians were present from a number of rancherias: Hangtown, Diamond Spring, Mud Spring, Pleasant Valley, Consumnes, Sacramento, Mormon Island, Coloma, Kelsey, Yankee Jim, Neveda [Nevada City].

A.S.Taylor, Calif. Farmer, Vol. 14, No. 9, Oct. 26,1860.

N I S S E N A N PLACERVILLE, CALIFORNIA

--J.D. Borthwick, Three Years in California, 128-131, 1857.

"Within a few miles of us there was camped a large tribe of Indians, who were generally quite peaceable, and showed no hostility to the whites. Small parties of them were constantly to be seen in Hangtown [=Placerville], wandering listlessly about the street, begging for bread, meat, or old clothes."(128)

"They are nearly black, and are exceedingly ugly, with long hair, which they cut straight across the forehead just above the eyes." (128)

"They are very fond of dogs, and have always at their heels a number of the most wretchedly thin, mangy, starved-looking (130) curs, of a dirty brindled colour, something the shape of a greyhound, but only about half his size. A strong mutual attachment exists between the dogs and their masters; but the affection of the latter does not move them to bestow much food on their canine friends, who live in a state of chronic starvation; every bone seems ready to break through the confinement of the skin, and their whole life is merely a slow death from inanition. They have none of the life or spirit of other dogs, but crawl along as if every step was to be their last, with a look of most humble resignation, and so conscious of their degradation that they never presume to hold any communion with their civilized fellow-creatures. It is very likely that canine nature cannot stand such food as the Indians are content to live upon, and of which acorns and grasshoppers are the

staple articles. There are plenty of small animals on which one would think that a dog could live very well, if he would only take the trouble to catch them; but it would seem that a dog, as long as he remains a companion of man, is an animal quite incapable of providing for himself." (129-130)

"A failure of the acorn crop is to the Indians a national calamity, as they depend on it in a great measure for their subsistence during the winter." (130)

"Their bows and arrows are very good specimens of workmanship. The former are shorter than the bows used in this country, but resemble them in every other particular, even in the shape of the pieces of horn at the ends. The head of the arrow is of the orthodox cut, the three feathers being placed in the usual position; the point, however, is the most elaborate part. About three inches of the end is of a heavier wood than the rest of the arrow, being very neatly spliced on with thin tendons. The point itself is a piece of flint chipped down into a flat diamond shape, about the size of a diamond on a playing-card; the edges are very sharp, and are notched to receive the tendons with which it is firmly secured to the arrow." (131)

Nissenan

Candid

INDIAN CEREMONY ~~HELD~~ AT PLACERVILLE, MARCH 1856

The following account is from the Sacramento Daily Democratic State Journal, April 7, 1856.--

"The Placerville Democrat says that in consequence of the great mortality amongst the Digger Indians during the winter months a great meeting of the tribes was held near that place on the 22d ult. The Democrat says:

The prelude to the opening of the Fandango was the grand reception of the Auburn Indians who, to the number of 150, participated in the ceremonies. They came in procession to within half a mile of the encampment, and halted to dress. The Chiefs were continually yelling forth orders, and runners were constantly passing from tribe to tribe. A fantasticle spectacle did they present, with their gaudy head dresses, when once more in motion.-- the Hangtown Indians opened columns for their guests to pass through into the corral.-- The strictest silence was observed -- not a word was uttered until the Auburn Indians had squatted on the ground, when all collected inside, and then arose a slow, mournful hum, mingled with groans, from the leaders, which at last broke out into a prolonged unearthly wail from the multitude. Old and young appeared stricken with intense uncontrollable grief and fear, exhibiting apparently deep contrition for past offences to their Deity. This lasted for half an hour when the Fandango regularly opened.

The ring was cleared, and the Auburn Indians invited to open the ball. Some 20 stepped forward, led by a brawny old timekeeper, who stepped upon a short plank, underneath which a singular instrument was placed in the ground, that gave a clear, ringing sound, every time he stamped upon it.-- Their dance consists of heavy, quick stamps and muscular contortions of the body. Every hour a fresh number would occupy the ring.-- The day was excessively hot, which caused the perspiration to roll off their glistening copper colored hides in streams. With but few intermissions, the dance was kept up until midnight."

Sacramento Daily Democratic State Journal (from Placerville Democrat), April 7, 1856.

Nissenan

PLACERVILLE, CALIFORNIA. October 21, 1904.

Called in evening on an elderly widow schoolteacher named Mrs. J. E. Munson. She and her son have a lot of Indian truck they have collected in this region--mainly arrow and spear heads, stone pipes, and old beads scratched out of the ground at the old cremation knolls--on Mameluke Hill and at other points. She gave me some interesting ones. All these old beads have passed through the fire on burning corpses, and show the effects of fire. Some are of stone, some of shell, but the greater number of glass and porcelain--of white man's make.

A Miss Darlington here is said to have bushels of these beads. Late in Evening W. F. Fairchild and I called on Mrs. Knight--a portly elderly woman who buys baskets of the Indians.

Ho'-mah Ne'-se-nun, Nevada city

Visited a small Indian camp a mile west of Nevada City. These Indians call their tribal name Ho-ma, though they speak essentially the same language as the Ne'-se-nun of Todd Valley and Yankee Jim.

A very old ~~squaw~~ woman who speaks English told me that their name for the place where their camp is is Wa-ka-dat; for the old camp that stood where Nevada City now is, Oos-ta-ma; for the camp near Colfax, In-low-wy; for the camp at Yankee Jim, Hem-hem; for the camp at Todds Valley, Wat-tag probably, but she is not quite sure about this last.

She gave me the following numerals, and other words, among which are several important corrections over those got yesterday at Todds Valley and Yankee Jim (see pp. 175-177 and 178-179).

[Vocabulary here omitted. See Calif. Journal for 1902, 184-187, Sept. 9, 1902.] Many words entirely different from Ne-se-non & the Indians regard Ho'-mah as different tribe from Ne-se-non.

At the Indian camp this afternoon one of the ~~squaws~~ women roasted a ground squirrel in the coals. She put it in whole. The fire burnt the hair off and cooked the meat. She then split it open and gave the insides to the dogs. The meat was tender and juicy and good. They have many basketsful of newly made acorn mush. — C.H.M.

--Calif. Journal for 1902, 184-188. Sept. 9, 1902.

INDIANS Prof Nissenan

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Fremont's 2d Expedition

March 5, 1844.-River in Sierra Nevada mountains south of lat. 39° and between lon. 120° & 121° W. Calif.

"Continuing the next day down the river, we discovered three squaws in a little bottom, and surrounded them before they could make their escape. They had large conical baskets, which they were engaged in filling with a small leafy plant (erodium cicularium) just now beginning to bloom, and covering the ground like a sward of grass. These did not make any lamentations, but appeared very much impressed with our appearance, speaking to us only in a whisper, and offering us smaller baskets of the plant, which they signified to us was good to eat, making signs also that it was to be cooked by the fire. We drew our a little cold horse meat, and the squaws made signs to us that the men had gone out after deer, and that we could have some by waiting till they came in. We observed that the horses ate with great avidity the herb which they had been gathering; and here also, for the first time, we saw Indians eat the common grass--one of the squaws pulling several tufts, and eating it with apparent relish. Seeing our surprise, she pointed to the horses; but we could not well understand what she meant, except, perhaps, that what was good for the one was good for the other."

Fremont's Expl. Expd. to Oregon & North California, 243, 1845.

INDIAN HUTS Prof Nissenan c

Fremont's 2d Expedition

March 4, 1844.-Sierra Nevada mountains south of lat. 39° N. Calif.

"Beyond, we again descended to the bottoms, where we found an Indian village, consisting of two or three huts; we had come upon them suddenly, and the people had evidently just run off. The huts were low and slight, made like beehives in a picture, five or six feet high, and near each was a crate, formed of interlaced branches and grass, in size and shape like a very large hogshead. Each of these contained from six to nine bushels. These were filled with the long acorns already mentioned, and in the huts were several neatly made baskets, containing quantities of the acorns roasted. They were sweet and agreeably flavored, and we supplied ourselves with about half a bushel, leaving one of our shirts, a handkerchief, and some smaller articles, in exchange."

Fremont's Expl. Expd. to Oregon & North California, 242, 1845.

Nisseran Bark Houses - Placerville region, 1867 or 1868.

George W. Stewart of Visalia writes me concerning the form of the Indian houses in the part of Eldorado County where he was raised:

"In Eldorado County, when I was a boy, I saw houses, or wigwams, made of cedar bark in the shape of an 'A' tent and several yards long, although they were usually in the form of the usual tepee. I saw one made of strips of sapwood torn from a rotten log."

Letter dated February 1, 1923. - CHM

In letter dated Feb. 14, 1923, he gives me the exact locality, which was on the old Indian trail between Placerville and Johnson Canyon.

BARK HOUSES OF THE NIS-SE-NAN

Colonel George A. Stewart of Visalia, who was born in the mining camp known as Smiths Flat, about 2 miles east of Placerville, writes me that in 1867 or '68 when he was 10 or 11 years old, he went with Sam Weaver to the home of Jack Johnson [for whom evidently Johnson's Canyon was named]. Leaving Johnson's house, which was in a beautiful valley with a large meadow, George Stewart and Sam Weaver started back toward Placerville on an old Indian trail which ~~lead through~~ traversed a forest of pine, fir, spruce, cedar and black oak. At a point about a mile west of Johnson's place the trail led through the largest Indian village Steward had seen up to that time. He says:

"There were probably twenty structures, and as I remember them, all were made of cedar bark. Most of them were conical, the strips of cedar bark being set in a circle at the base and meeting at a common center at the top. I passed two that were in the shape of an A-tent, the one nearest the trail being about fifteen feet long. I did not observe how the strips of cedar bark met above, but I remember that smoke was coming through the top."

The site of this rancheria is probably about 4 miles in an air line northeast of Placerville.

Stewart adds that in 1868 or 1869 he visited an Indian camp in a thinly wooded area about a mile and a half northeast of Placerville, where he saw an old Indian "sitting in a conical structure made of strips of barkless sapwood torn from a rotten log. The old man was making a bow, and was the only one of those Indians I ever saw who was not dressed in cast-off clothing of the whites. His only garment was a sort of cape fastened about his neck with a thong and hanging about to the waist. It seemed to be made of rabbit skins."

Letter dated Feb. 14, 1923.

--NISSENAN--INDIANS OF GRASS VALLEY REGION IN 1850

By Edwin Franklin Morse.

"In the spring of 'fifty a few months before I came to Grass Valley, in fact, before I had landed in California, two brothers, by the name of [Samuel and George] Holt, had just built a sawmill down on the creek about where Perein's ranch is now. They were in the habit of enticing the Indian women and girls into the mill and insulting them.

"When the bucks learned of this they rose in their wrath and, attacking the mill one night, killed one of the Holts [Samuel] and severely wounded the other with their arrows, and burned down the mill. On learning of this uprising, word was sent to camp Far West and a detachment of soldiers was sent up, and joined by some of the miners from Grass Valley, went down and killed several Indians in retaliation.[9] This always seemed most uncalled for to me, as the Indians were perfectly justified in resenting the insult to their women.

"When I was living on Massachuset s Hill, sevenal of us went down to the Inidan village, near the North Star, to at end a grand council.

"Old Chief Weimar [Wee-mah], the head of the Digger tribe at that time, was quite an intelligent, good sort of an Indian.[10] The council chamber was a lodge or wigwam made of poles and covered with strips of bark. We got seats on the ground in the front row, the dress circle so to speak, and on the edge of the large clear space in the center. On one side of this stood a line of young bucks and on

9 Cf. Bean,loc.cit.,pp.186-87

10 A hospital near Colfax has been named for him.

the other, facing them, a line of young girls. The bucks were clad only in a breech-clout and the girls in a little apron.

"The men executed a dance, which consisted simply of hopping first on one foot and then on the other to the accompaniment of grunts, "huh,huh"; which served as music. The girls also danced, keeping time to the measure with little wands that they held in their hands."--The Story of a Gold Miner. Edwin Franklin Morse. Calif. Historical Society Quarterly. Vol VI, No.3. Sept. 1927.

BRYANT'S ACCOUNT OF THE HANDGAME AS PLAYED BY THE NISSIM PA-WE-NAN INDIANS AT SUTTER'S FORT (SACRAMENTO, CALIF.) IN 1846 or 1847

"They are inveterate gamblers, and those who have been so fortunate as to obtain clothing, frequently stake and part with every rag upon their backs. The game which they most generally play is carried on as follows. Any number which may be concerned in it seat themselves cross-legged on the ground, in a circle. They are then divided into two parties, each of which has two champions or players. A ball, or some small article, is placed in the hands of the players on one side, which they transfer from hand to hand with such sleight and dexterity that it is nearly impossible to detect the changes. When the players holding the balls make a particular motion with their hands, the antagonist players guess in which hand the balls are at the time. If the guess is wrong it counts one in favor of the playing party. If the guess is right, then it counts one in favor of the guessing party, and the balls are transferred to them. The count of the game is kept with sticks. During the progress of the game, all concerned keep up a continual monotonous grunting, with a movement of their bodies to keep time with their grunts. The articles which are staked on the game are placed in the centre of the ring."

What I Saw in California by Edwin Bryant p.268 1849

BUENA VISTA BUTTE NECENON INDIAN WOMAN

September 16,1905.

Visited an old Necenon woman who lives on the remains of an old Rancheria near the south base of Buena Vista peak, and got a lot of names of plants and animals from her. Her husband(who belongs to the Tuolumne tribe but speaks the Mokalumne language) is away shearing sheep.

Murderer's Bar, on the Middle Fork of the American River, according to Hittell, got its name in the following manner: "A party of Oregonians, seven in number, while prospecting in the neighborhood of the junction in the spring of 1849, encountered a large rancheria of Indians. There being good pasture close by and the Indians appearing friendly, they determined to turn out their horses and take a rest. While idling about the place, one or more attempted to take improper liberties with squaws. Upon the latter crying out, several of the Indian men, or 'bucks' as they were usually called, interferred for the purpose of preventing outrage, when the whites drew their revolvers and shot down three of them. The Oregonians then again mounted their horses and proceeding up the Middle Fork a few miles camped on the bank. The next day two of them went off to prospect in another direction while five remained to examine the Middle Fork. After an absence of several days the two, who had gone off, returned and found that all their late companions had been murdered by the Indians. Though this was plainly only in retaliation for the murders committed at the junction, the surviving Oregonians proceeded at once to Coloma, some twelve or fifteen miles distant southeastwardly, and managed to stir up the miners there to attack and kill a number of Marshall's Indian employees at that place, as has already been related, and start what was called the El Dorado Indian war."--Hittell, History California, Vol.III,p.77

NISSENON

October 26,1906. Deer Creek, Cosumnes River, Sheldon Ranch near Slough House. On the Sheldon ranch a number of Indians were in the corn field ~~engaged in~~ husking corn--among them the Nissenon Chief Hunchup, and his wife and family, from the ridge between North and Middle Fork Cosumnes. Showed Chief Hunchup my bird paintings and got a lot of additional names. 224

Burnt Beads from Yolo County.

See letter from Mrs. Estelle Barfield, dated Jan. 6, 1921, and my answers dated Jan. 26 and March 11, 1921.

In December, 1920, I received for identification from Mrs. Estelle Barfield, of Merced, California, some small beads that were dug up in Yolo County. They are small porcelain beads, burnt a long time ago on the bodies of cremated Indians. Most of them are white, but among them are a few red and still fewer blue. They closely resemble, except in smaller size, a quantity of old burnt beads which I obtained some years ago (in 1904 and 1905) from the cremation grounds near Placerville. But among them are two tiny white beads, each having four vertical streaks on the sides. These I can not match and have never before seen.

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INDIAN CEREMONY ~~HELD~~ AT PLACERVILLE, MARCH 1856

The following account is from the Sacramento Daily Democratic State Journal, April 7, 1856.--

"The Placerville Democrat says that in consequence of the great mortality amongst the Digger Indians during the winter months a great meeting of the tribes was held near that place on the 22d ult. The Democrat says:

The prelude to the opening of the Fandango was the grand reception of the Auburn Indians who, to the number of 150, participated in the ceremonies. They came in procession to within half a mile of the encampment, and halted to dress. The Chiefs were continually yelling forth orders, and runners were constantly passing from tribe to tribe. A fantasticle spectacle did they present, with their gaudy head dresses, when once more in motion.-- the Hangtown Indians opened columns for their guests to pass through into the corral.-- The strictest silence was observed -- not a word was uttered until the Auburn Indians had squatted on the ground, when all collected inside, and then arose a slow, mournful hum, mingled with groans, from the leaders, which at last broke out into a prolonged unearthly wail from the multitude. Old and young appeared stricken with intense uncontrollable grief and fear, exhibiting apparently deep contrition for past offences to their Deity. This lasted for half an hour when the Fandango regularly opened.

The ring was cleared, and the Auburn Indians invited to open the ball. Some 20 stepped forward, led by a brawny old time-keeper, who stepped upon a short plank, underneath which a singular instrument was placed in the ground, that gave a clear, ringing sound, every time he stamped upon it.-- Their dance consists of heavy, quick stamps and muscular contortions of the body. Every hour a fresh number would occupy the ring.-- The day was excessively hot, which caused the perspiration to roll off their glistening copper colored hides in streams. With but few intermissions, the dance was kept up until midnight."

Sacramento Daily Democratic State Journal (from Placerville Democrat), April 7, 1856.

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Neeshenam Indians

Thompson & West, in a History of Sacramento County, Calif. published in 1880, give the following account of some of the tribes in California:

"The Neeshenams lived between Bear River and the Cosumnes. The Poosoones resided at the mouth of the American River, on the north side; the Quotoas, about the present site of Placerville; the Colomas, around Sutter's old mill; the Wapummes, near Latrobe.

"The Neeshenams were very low in the social scale; both sexes went naked as late as 1849. The men were large and well formed. They had no political organization, and no punishment for murder but personal revenge. Kidnapping women was a capital crime, and a woman's intercourse with a white man was punished with death. A squaw was stoned to death for this offense at Dry Creek, in 1850. The women never would tell their own names, and the man never called his wife by name, except in anger or derision. They had no social or political organization, except the family. Sutter's Indians were Neeshenams."

History of Sacramento County, Calif., by Thompson & West, p. 25, 1880.

INDIANS IN SACRAMENTO VALLEY

In a History of Sacramento County, Calif., by Thompson & West, published in 1880, they write concerning the Indians of Sacramento valley and their customs, stating:

"The valley Indians did not manufature bows. They had no cedar wood, and had to buy it of the mountaineers. Cedar, when dry, is very brittle, and the bow-maker anointed the wood every day with deer's marrow, to make it tough and flexible. The bow was made from the white, or sap, of the tree, was scraped and carefully polished, so as to bend evenly, after which deers' sinews were split and glued on to the back, until it became convex in form. The glue was made by boiling deer and elk bones. A large bow was about five feet long and very strong, requiring a powerful arm to bend it. The string was made of several strands of sinew, and would bear as much strain as a half-inch rope. Arrows were made of willow, buckeye, or reeds; war-arrows, with flint heads; arrows for game, without heads, and in sections, so that they could be shortened or lengthened, according to distance. Ten days was required to make a first-rate bow, which was valued at five dollars; arrows were worth twelve and a half cents a piece; shell money, from five to fifteen dollars a yard. A young wife was worth from twenty to thirty dollars; but widows and lewd women were not marketable at all."

Thompson & West, History of Sacramento County, Calif., p.25,1880.

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NE'-SE-NON of American River region.

On September 8, 1902, in the afternoon, although the heat was excessive (over 100°), I hired a team at my personal expense and visited two Indian camps -- one in Todd Valley 3 miles west of Forest Hill; the other at Yankee Jim, 3 miles north of Forest Hill. There are two families at each place. Both are in the yellow pines and blue manzanita, with no Digger pines in sight.

At both places the Indians live in rough board houses built a long time ago. Besides these, at the Todd Valley camp is a circular house for their ceremonials, similar to the round houses on the ridge north of Murphys (Calaveras Co.), except that the Murphy houses are really circular, while this one is many sided but looks circular from a short distance away.

The family living at the round house were away -- the men (father and son) cutting wood; the women washing gold on North Fork American River.

About half a mile away I visited the house of the widow of the chief (who died this summer). She is perhaps 40 years old and has her chin tatooed in vertical lines (5 or 6 I think). She has a boy 14-15 years old.

I bought of her 3 fine large (and 1 smaller) baskets for cooking acorn meal mush; 1 small mush bowl and one very small roundish basket. She is a good basket maker. She has a Piute winnower (te-ma).

About the middle of next month (October) I was told the various bands of these Indians are planning to hold the annual Mourning 'Cry' near Kelsey, between Georgetown and Placerville, Eldorado Co.

At Todd Valley I called on a young halfbreed woman (Mrs. Ed. Drone) who lives in a nice comfortable house and is bright and

intelligent and kind. She has a good common school education and gave me the following vocabulary and numerals. She has also a fine bright-eyed little girl 9 years old who took me over to see the chief's widow, ¼ mile away. The numerals are (in the Ne'-se-nun language):

Vocabulary omitted. See Calif. Journal for 1902, 175-177, Sept. 8, 1902.

Then I drove to a small country settlement known as Yankee Jim and turned west and on a knoll ¼ mile away came to the camp of the 2 families of Ne'-se-nun Indians living there. One family consists of a very old woman and her husband, nearly blind. They were shucking and splitting black oak acorns when I saw and photographed them.

The other family consists of an old woman, a middle aged couple and 3 girls (from 16 to 20) and 1 boy of 12. (I afterward learned that the 3 girls were visiting here and live in North Fork American River 1 mile south of Colfax.) They also were shucking and splitting acorns and making bread. In both cases the old woman was splitting the acorns open (the shells) by hammering them between two stones, one resting on the ground (8-10 in. across), the other held in her right hand. I bought both of the striking stones as both are fashioned though very differently. One is like a small pestle; the other is roundish, narrower on top and notched for finger grasp in hammering. The woman who did the hammering tossed the shucked clean acorn into a broadly scoop shaped basket (with a handle) which they call Pah-ti. Then another person (in one case the very old man; in the other, one of the girls) split the green acorn meat or nut in two lengthwise, with the fingers, and tossed the split halves into another Pah-ti. They were now ready to be dried before ~~hammering~~ pounding into meal. All of the acorns were green. They had several bushels just gathered.

I got at this camp a fine large cooking bowl and half a dozen old baskets, and a curious rattle, besides the stones already mentioned. The rattle belonged to the very old man and consists of a slender stick about 15 inches long with two large coocoons attached to the upper end. The coocoons are loaded so that they rattle when the stick is shaken.

Close by the house a small roughly oval place was fenced in, to keep out the stock. Inside the fence is a grape arbor, and under the arbor is the mortar for hammering acorns, hollowed out of a large rock. Beside it was the very old and large burden basket (mal-la) which I purchased.

At this camp were a lot of sugar pine cones (for which they had ~~been~~ gone farther up the mts.) still partly green, but full grown and nearly ripe. These they roast just a little in the fire, and then split open lengthwise with a strong large knife, exposing a row of the large nut-seeds on each side of the long axis.

These Indians gave me the following names for baskets. See Calif. Journal for 1902, 178-179, Sept. 8, 1902.

The man at head of this camp told me his name is Hunter Bill. He and the others were very polite.

The people here say all these Indians are good hard working honest people, self supporting and respectable.

In the good old days before the white man came the Sierra foothill Indians used in summer to go practically naked; and even now, where they consider themselves safe from intrusion, they wear about the same clothes.

When I reached the Ne-se-non camp at Yankee Bill this afternoon the very old woman already mentioned as shucking acorns with the blind

old man, had on only a dark skirt and was absolutely naked from the waist up. Her long pendant breasts hung down nearly or quite to her thighs as she sat on the ground. When I began to talk to her she reached and put on a thin black waist. So far as I have observed, none of the Mu-wa, Ne-se-nun, or Wiktchumne women wear underclothes — merely a thin outside gown or dress, usually of black, with nothing under it. The men usually wear a shirt and overalls.

--Calif. Journal for 1902, 174-180, Sept. 8, 1902.

NE-CE-NON

September 10, 1902, I visited 3 camps of Ne'-se-non Indians: (1) on ridge south of Colfax in edge of canyon of North Fork American River; (2) on road north about a mile from Colfax; (3) on northwest side of Bear River on grassy hills, about 4 miles from Colfax.

There are small round houses at each of the camps, some with door flush, others with entrance drawn out into a passage. At the Bear River camp there is a large 'round house' for the big times - dances and fandangoes.

I picked up a few baskets in each of these camps and got the following notes and vocabulary from a woman ('Charlie's' wife) in the American River camp south of Colfax. She is a good woman, middle aged, talks English well and makes good baskets. She also had some old ones which I of course got.

She told me that she and her people are Ne'-ce-non's --not Hómas; and that while the majority of their words are the same as those of the Nevada City Hó-ma, many words are entirely different, and she regards the two as different tribes. Where the language differs, her words are in nearly every case the same as those of the Ne'-ce-non at Todd Valley (pp. 175-177 & 178-179).

[Vocabulary here omitted. See Calif. Journal for 1902, 190-190a.]

In the camp 1 mile north of Colfax I found a couple of bushels of newly-gathered nearly ripe cones of Ponderosa pine doubtless to be fired for the seeds.

In all of the 3 camps visited today the Indians had winnowing baskets and open-work burden baskets made by the Washoes and Páiutes -- mainly Washoes. The same is true of the Ne'-ce-nun' camps in Todd Valley and at Yankee Jim, visited a day or two ago.

In the Bear River camp and the camp 1 mile north of Colfax I saw many baskets of fresh acorn mush. --Calif.Journal,1902, 188-191,Sept. 10, 19[illegible]

--NISSENAN--INDIANS OF GRASS VALLEY REGION IN 1850

By Edwin Franklin Morse.

"In the spring of 'fifty a few months before I came to Grass Valley, in fact, before I had landed in California, two brothers, by the name of [Samuel and George] Holt, had just built a sawmill down on the creek about where Perein's ranch is now. They were in the habit of enticing the Indian women and girls into the mill and insulting them.

"When the bucks learned of this they rose in their wrath and, attacking the mill one night, killed one of the Holts [Samuel] and severely wounded the other with their arrows, and burned down the mill. On learning of this uprising, word was sent to camp Far West and a detachment of soldiers was sent up, and joined by some of the miners from Grass Valley, went down and killed several Indians in retaliation.[9] This always seemed most uncalled for to me, as the Indians were perfectly justified in resenting the insult to their women.

"When I was living on Massachusetts Hill, several of us went down to the Inidan village, near the North Star, to attend a grand council.

"Old Chief Weimar [Wee-mah], the head of the Digger tribe at that time, was quite an intelligent, good sort of an Indian.[10] The council chamber was a lodge or wigwam made of poles and covered with strips of bark. We got seats on the ground in the front row, the dress circle so to speak, and on the edge of the large clear space in the center. On one side of this stood a line of young bucks and on

[9] Cf. Bean,loc.cit.,pp.186-87

[10] A hospital near Colfax has been named for him.

the other, facing them, a line of young girls. The bucks were clad only in a breech-clout and the girls in a little apron.

"The men executed a dance, which consisted simply of hopping first on one foot and then on the other to the accompaniment of grunts, "huh,huh"; which served as music. The girls also danced, keeping time to the measure with little wands that they held in their hands."--The Story of a Gold Miner. Edwin Franklin Morse. Calif. Historical Society Quarterly. Vol VI, No.3. Sept. 1927.

Presumably Nisenan Indian

INDIAN METHOD OF CATCHING AND COOKING GRASSHOPPERS

The Empire County Argus, March 18, 1854, has the following description of the way the Indians catch and cook grasshoppers for food.--

"Among the choice delicacies with which the 'digger' Indians regale themselves during the summer season is the grasshopper roast.

Having been an eyewitness to the preparation and discussion of one of their feasts of grasshoppers, we can describe it truthfully. There are districts in California, as well as portions of the plains between the Sierra Nevadas and the Rocky Mountains, that literally swarm with grasshoppers and in such astonishing numbers that a man cannot place his foot to the ground while walking among them, without crushing great numbers. To the Indian they are a delicacy, and are caught and cooked in the following manner:

A piece of ground is sought where they most abound, in the center of which an excavation is made, large and deep enough to prevent the insect from hopping out when once in. The entire party of Diggers, old and young, male and female, then surround as much of the adjoining grounds as they can, and with each a green bough in hand, whipping and thrashing on every side, gradually approach the centre, driving the insects before them in countless multitudes, until at last all, or nearly all are secured in the pit. In the mean time, smaller

excavations are made, answering the purpose of ovens, in which fires are kindled and kept up till the surrounding earth, for a short distance, becomes sufficiently heated, together with a flat stone, large enough to cover the oven.

The grasshoppers are now taken in coarse bags, and after being thoroughly soaked in salt water for a few moments, are emptied into the ovens and closed in. 10 or 15 minutes suffices to roast them, when they are taken out and eaten without further preparation and with much apparent relish, or as is sometimes the case, reduced to powder and made into a soup.

And having from curiosity tasted, not of the soup, but of the roast, really if one could but divest himself of the idea ~~of the idea~~ of eating an insect as we do an oyster or a shrimp, without other preparation than simple roasting, they would not be considered very bad eating, even by more refined epicures than the Digger Indians."

Empire County Argus [Coloma, Calif.], March 18, 1854.

Univ. Calif. Pubs. Ethnology, Vol. 20. 1923

(Hearst Memorial Volume)

NOTES ON THE SOUTHERN MAIDU

BY

PAUL-LOUIS FAYE

[Graduate student Dept. of Anthropology, Univ. Calif. beginning in 1916; Teaching Fellow in 1920 and 1922; Associate Curator Museum 1920-1921.]

NOTES ON THE SOUTHERN MAIDU

PAUL-LOUIS FAYE

The following notes were obtained at Berkeley in November, 1919, from William Joseph, a mixed-blood Maidu visiting the University.

The Northern Maidu have been described in some detail by Dixon,[1] but there is little on record about the Southern Maidu beyond Powers' impressionistic chapters on the Nishinam.[2] Joseph's mother was from Amador county in the vicinity of Plymouth and Forest Home, and his statements may therefore be taken as referring specially to the most southerly of the Maidu in the lower foothill zone. He himself has spent most of his life in other districts, chiefly in association with whites, Miwok Indians, and emigrated Maidu.

BIRTH CUSTOMS

The woman was helped in her throes by pressure on the side. A rope, on which she could pull to ease herself, was also provided. Women "pressed" her and the same service was rendered to her by young men, "boys of good heart," who walked behind her (as I understood it), clasping their arms in front.

The cradle was never made before the child was born. Many children were born dead. The birth of twins was an infrequent occurrence.

Certain precautions were to be observed by the mother for a few days after childbirth. She must be careful not to let any cold air strike her; she must not eat salt or meat; no cold water should touch her. She was to sleep seated for about sixteen days.

If two children were nursed by the same mother, each had his separate breast. When the navel string was cut it was left about two inches long; the father or the mother spat upon the stub. Newborn children were never suckled at once, but on about the second day after birth. Then the people would hold a big feast to which all the family and friends of the family were invited. At the feast only one name, which was always the name of an old relative, was given

[1] Bull. Am. Mus. Natural History, XVII, 119–346, 1906.

[2] Contributions to N. A. Ethnology, III, ch. 31–32, pp. 313–345, 1877.

to the child. If all the names of dead relatives of the newborn child had been previously exhausted, then an intimate friend of the family might permit the use of his family record.

Mothers allowed their children to nurse till they were four or five years old. They wean them now when two or three years old. After weaning, the child was fed acorn soup and then meat.

MARRIAGE CUSTOMS

In the olden days the parents did the choosing. The boy's father gave away shell-money or other valuables such as blankets. The girl's parents reciprocated in baskets or other property. It was customary, however, for the girl's father to receive more than the boy's father. This exchange of gifts continued for about six months. At the end of six months the boy visited the girl's home. The parents of the boy told the parents of the girl to make down the bed, after which the bride and bridegroom retired. This sufficed for the marriage ceremony.

A big feast, called *nimpiel,* lasting from five to six days, was then held. Immediately after the feast the husband took up his residence with his wife's parents for a period lasting a year or more. The son-in-law was expected to hunt for the family. After a year had passed, he might take his wife away to another home.

When choosing a husband for their daughter, the parents would consider smartness in the young man a more desirable quality than physical beauty. A man who had the reputation of being mukuk, lazy, stood little chance of getting a good wife.

Frequently a girl, before she was nubile, was given to a man, not necessarily a young man, who would take care of her and "spend property" on her. Then he would marry her; nobody else was eligible.

The proper age for a girl to marry was about fourteen or fifteen years old. The same age generally obtained in the case of boys. Old maids were scarce. The informant knows of one woman, about thirty years old, who has failed to marry. She is not bad-looking and cannot be reproached, in fact, in any respect. He attributes her remaining a spinster to a love spite.

When a man in a war party captured a woman he might make her his wife. He might also give her to a friend to become his wife. She was respected the same as a Maidu woman, and after she learned to speak Maidu became one of them.

It took from about six months to a year to woo a girl. If a man was not accepted within this time he would drop his suit. A girl who refused to marry a man after having "led him on" might expect to die by magic. See "Magic."

When a man wanted to marry a widow he asked her directly, but a young man ascertained whether or not a girl was willing to marry him through her parents.

In case of unfaithfulness on the part of the wife, if there were children the husband went away leaving all the property to her that she might continue to provide for them. In olden times it was the custom to kill both the woman and her lover. They always killed the woman first because, they said, if she had not made advances the man would not have bothered her.

DEATH CUSTOMS

Cremation was the mode of burial. A pyre was built with a deposit of pitch in the center. Any kind of wood would do. A long pole was used "to scrape off the flesh."

In the old days all the property belonging to the deceased, "except his wife and children," was burned with him. The relatives of the dead man danced around his wife and sang a special song while the burning went on. All the people present took part in the singing and cried. A sort of obituary extolling the deeds performed by the deceased was made.

The body must be held until all the friends of the deceased had been notified and had seen his remains. Should a man fail to receive notice, he would be haunted by the spirit of his departed friend, but the spirit might be pacified if, though notified, for some reason or other he failed to come.

When the singing was over, wormwood (?) and water were used to quench the fire. They would let it lie through the night, then come in the morning to remove the ashes. The task of scooping out the ashes devolved upon a man who was not one of the deceased's relatives. That man was not to eat salt or meat for four days after having handled the ashes. He had to put them in a basket which was buried in earth perhaps three feet deep. A burial basket had to be shaped like a jug, though it does not appear from the informant's statement that the shape was exclusively characteristic of burial baskets. The widow used to bedaub herself, hair and face, with a mixture of pitch and acorn black. She would not rub it off for six months.

Sometimes a man would blacken his face when his wife died, but not often.

The custom today is for women to cut their hair as a sign of grief. All the relatives of the woman must do so, too.

When a woman died with a child at her breast, the people would break the child's neck and put him with his mother in the grave.

The widow had to wait from six months to one year before she could marry again. It might be that if a child was born to her within a year after her husband's demise she did not have to wait the full term.

The name of a dead person was not to be pronounced before relatives or they would show fight. Later the taboo was partially removed —the event, at least, could be mentioned. The deceased might be spoken of though his real name would be withheld.

DRESS

Woven rabbit-skin blankets were worn. Nets were used to trap the rabbits, and only those who trapped rabbits had blankets. It has not been ascertained whether the limitation implied by this statement was of an economic or conventional character. The latter would have excluded rabbit-skin blankets from among the articles of trade.

MUSICAL INSTRUMENTS

Four musical instruments were described. Only three of these truly deserve this appellation as the fourth instrument given in our list had no other rhythmic possibilities than a rattling noise such as might help dancers in keeping time.

1. Lulok, flute (?), played on the side of the mouth.

2. A flute provided with four holes and made of elder wood. "They imitate a song with it."

3. Musical bow. This instrument was played with the mouth. "It had a key on the end."[3] It was played only by the medicine men.

4. Wadada', split stick. This instrument was made of elder wood and used as a clapper.

[3] This is the recent form due to Spanish influence. Compare the Yokuts musical bows shown in Powers, *op. cit.*, p. 354, fig. 33. The old instrument was no doubt a fixedly strung bow.

CALENDAR

The Maidu divided the year in two parts, summer and winter. They counted months only in winter, using fire-sticks of a standard size, about half a span. They knew how much of the stick could be burned in one lunar month. When a stick was burned to a certain length they would lay it aside and use another one for a poker. Thus when the moon was not shining they would still know how much time had elapsed since the new moon or in what month they were. The old men took care of the sticks, and of course had endless discussion over them, for the sticks of one man did not always tally with those of his neighbor.

When the acorns dropped off, they knew that it was time to count the first month.

The relation between months and lunar periods is obvious, for the same word was used for both, pomboo.

The first month was called tamasim pomboq. Tamas means winter.

Nempomboq (*big month*) came next.

Manaim'kano (*small month*).

Noto'ukimpomboq.

K'alala'mpomboq.

Yomenimpomboq.

The meaning of the last month's name was rendered by the informant "the blossoming of flowers." Yɔ is the name for spring.[4]

HUNTING

Winter was the time for hunting by stalking and setting snares, summer for the gathering of seeds.

In summer time the Maidu used to lay nets over the water holes when all the country was dry. Thus they would catch birds and small animals when these would come for water. Their nets were made of rope of twisted grapevine.

In summer also they would snare quails, using to that end sliding loops made of women's hair. Little hedges about a foot high were built across the country with openings provided in certain places where the quail rushing through would hang themselves by the neck.

Another form of summer hunting was catching grasshoppers. Several men would enter a plot of land such as a meadow. They

[4] Cf. Dixon, *op. cit.*, pp. 217–218. The northeastern Maidu also possessed only a part-year or winter moon count.

would dig a funnel-shaped hole and stake it by a twig of some nearby tree, each man selecting a different tree. The technique of the game was to drive the grasshoppers into the hole where they would be bagged.

Deer were hunted by means of a fire built in a circle so that they would be caught in an ever narrowing corral. The men kept close behind the fire as it ate its way inward and shot the deer when they were finally marooned in an area so small that they had no opportunity to flee.

This practice obtained in summer. The catch was divided between all the members of the party. Even when a man killed a deer alone anyone who happened to be around at the slaying expected to be handed a piece.

When the people went out hunting for rabbit they selected one of their number as head hunter. He was responsible for the conduct of operations and they obeyed him. They also took one with them who acted as a luck-bringer. Additional information as to the character of the luck-bringer is lacking. To urinate while hunting would bring ill luck.

The head hunter and the other hunters planned the hunt. It was necessary for them to speak in a whisper lest the rabbits hear them. When the first rabbit was killed the head hunter picked it up, and, pressing it tenderly against his chest, petted it and spoke soft words to it. All the hunters sighed while he was going through this performance.

No food should be carried on a hunting expedition. The meat, however little was caught, was divided equally among all the hunters. In case of a large catch some of the meat was saved and preserved for "big times."

AGRICULTURE

Tobacco, pāñ, is the only plant that the Maidu used to sow. For it, they cleared, but did not hoe the ground.

It was a general practice of these Indians to clear the forests of undergrowth by setting fire to it. They seem to have been able to keep the fire under control. They claim that it prepared the ground to receive seeds. Seeds, however, were never sown by man's hand.

PROPERTY

Acorn trees might be marked and thus become individual property. When marked, they were not to be touched by any save the marker. What sort of mark was used it was impossible to ascertain. It seems to have been something like a blaze and not to have carried any indication as to the personal identity of the individual who thereby claimed the tree. A tree even when marked had to be closely watched.

It was not well to mark a tree before the acorns were ripe: only full trees might be claimed in ownership. But ownership does not seem to have extended from one season to another. It was purely a harvesting measure; the harvest over, the tree again became "wild."

LAND OWNERSHIP

Land belonged to the family or "camp," which seems to have been the usual unit. The camp as such owned a certain gathering area and a hunting ground. There was no division of the land between individual members of the camp.

When a man, head of any family, had a piece of land that had failed to yield produce, some other man would give him some of his own land to live on for the season. All that he might claim was the seeds of the land. He might gather enough to support himself and his family through the winter. If what he could gather was not enough, his neighbor would help him out by donations.

LAW

A murderer had to reckon with the relatives of his victim who would seek revenge on his person. Only near relatives were to be feared. In case no male relative was left, a sister would pay another man to avenge her brother's death. If she had no property whatsoever, she would become the wife of the avenger.

Theft, also, was punished by death. They would track the suspected man by his footprints or compare some he had made with those left by the thief, and if the footprints matched, execution took place forthwith. What kind of death was dealt has not been ascertained: presumably by clubbing.

CHIEFTAINSHIP

Chiefs are spoken of by the informant as "captains," which is obviously the translation into English of the word as they borrowed in from the Spaniards, *capitan*. Captaincy was hereditary. Should the family become extinct, a nephew was selected. It did not matter whether he was the son of a sister or of a brother, someone had to be selected.

The selection of the captain devolved upon the old men of the tribe, and they usually selected a young man. After his selection a big feast was held to which other companies, i.e. families or camps, were invited. The new captain received a sack of acorns from each visiting company. The captain's family returned the courtesy in meat. The acorns thus offered to the captain were already hulled so that they could be used for the feast. The feast was given in spring, which seems to have been deemed the favorable time for a captain's appointment. In the fall the captains received another gift of acorns from the same families; the acorns this time were not hulled, and to hull them was the task of the people of his company. These acorns, however, were stored for future use at a certain big feast to be held when the captain saw fit, to which the families that had made a gift of acorns were invited.

From these same families the captain and his people received invitations. Before the visiting company was allowed to reach the camp of the inviting company, the captain and the other members of his party were carried over the ground by their hosts for a distance of about 300 yards. Stout fellows, added the informant, were selected. Each guest thus carried had to make a gift of beads to the man on whose shoulder he or she had ridden.

A feast ensued. In the morning water was heated in a basket by means of hot stones, and the captain's face was washed "so that he could see better." The faces of other members of his company were also washed by men from among the hosts. Old people generally attended to the washing and the captain had to pay them liberally for their offices. Old women would then come and coax the captain to give them huge sums of money, calling him handsome young man and flattering him; he made them, however, but a trifling gift.

Such a custom was a drain on the captain's resources, but the other members of his company helped him out, and soon his resources were replenished.

The captain had a partner, or deputy, a man whose function it was to speak in public. While still young or newly elected, he remained for four or five years in touch with an advisory body of three or four old men. Finally they pronounced him a man of sound judgment and he acted on his own responsibility. Failing a partner or deputy, it fell upon a captain to train his son.

INTERTRIBAL RELATIONS

Intertribal relations were difficult. The stranger was looked upon as a natural enemy and scant opportunity was he given to prove himself other. A man might occasionally have a stranger in his care, but the fact had to be kept secret. The stranger must not be seen abroad during his sojourn, and had to travel nights to return home.

A man might marry into another tribe, but he had to speak the language well before any recognition was vouchsafed him on the part of other men of the tribe. Even then he might still encounter ill feelings toward him, but as soon as he had children his position became better.

WARFARE

As a declaration of hostilities a certain number of arrows were sent by the attacking party to the people against whom their feelings had risen. The usual practice was to send three or four arrows, indicating thereby that in so many days they would attack. A brave man was selected to take the arrows to the enemy camp.

Then the two peoples would meet in some favorable spot, like an open valley or some cleared ground opening into timber. The battle did not begin immediately. The chiefs of both peoples met at some point of vantage from which they could survey the scene of action and entered into a parley. Meantime the people on either side began to dance. A line was drawn between the two camps; from either camp arrows were shot and the camp whose arrow hit the closest to the line had to put up the first man. That man would come out and face the enemy, who took a volley at him. If he escaped unhurt the other camp then had to put up a man. This continued till one of such protagonists was hit. Then his company would break away and flee. The company whose shot had thus proved ominous went after them with much hallooing, clubbing right and left, making havoc. The chiefs, too, had to abandon their position and run for life. No mercy was shown to the men. Infants were dashed to the ground.

Women and young children were spared and taken back home. The camp of the fleeing party was plundered.

The informant was asked what they would have done, had the match been a draw, no man being hit on either side. He said that in such a case the chiefs would have dispersed the people.

The Maidu did not have slaves. A woman prisoner of war became a wife. Children taken in warfare were divided among the people. A child entering the tribe that way became a Maidu of the same status as the rest. As soon as he could speak Maidu, no difference in treatment was shown him.

SOCIAL CUSTOMS

Whenever a feast was given, some family would take it upon themselves to provide for the occasion. Other families were invited several days in advance. A string was left with them with just as many knots as days were to elapse before the feast would be held. Every morning a knot was untied, so that the guests could make arrangements to arrive betimes. A "big time" never lasted less than four days and sometimes extended over a fortnight, and was always associated with a dance. A dance must last four nights or not be held at all.

The families invited camped out and entered into communication with their hosts officially through their spokesman. He made known to the head of the inviting party how many people he had brought by leaving with him a stick of a certain length. According to the length of the stick, by a rough estimate, the food was apportioned. There were three lengths of sticks, the medium size being the most common.

It was the custom of old men to make long speeches while smoking their straight pipes. Each man had his pipe. When called upon he would fill it and blow it twice, no more, and inhale with a great show of satisfaction. Then he would wipe off the stem with his hand and pass it to his neighbor who went through the same performance, and so on, till the pipe had gone the whole round of the smokers. The direction in which the pipe circulated was not ascertained. The smoker always looked upward while the pipe was blown. Such a smoking party was held before dances. The old men then found themselves all of "good language" and gave advice to the young men.

EDUCATION

Children were mostly under the supervision of the grandparents, who used to tell them stories and impart to them moral teachings.

BERDACHES

The name for berdaches was ošā'pu. Asked how there could be such characters, the informant said that they just grew that way, being half-man and half-woman in their make-up; the vocation was not enforced upon them. They worked but little, staying home and cooking. One of them is still to be found. He lives with a man. As a rule such individuals were not noted for their brightness; they were fairly well treated by men; no contempt was shown them.

SWEAT-HOUSE

The "sweat-house" or dance house was built in a round shape and supported by three main posts. The floor was excavated to a depth of several feet.

While building it the men drank acorn soup, held formal talks, and observed an appointed rite as each post was set in the ground and also when setting up the roof ladder. This was to "ward off evil." The roof was covered with brush and earth. One man was usually assigned the wardenship of the sweat-house, an office today that belongs to the chief.

The drum was kept in the rear part of the sweat-house facing the door. It was made of a log slab hollowed out, the end covered with deer-skin. Sound was produced by kicking it with the foot.

More than three posts might be used in the building of a sweat-house, sometimes four and sometimes five. When three, they were disposed in a row; when four in a square; when five in a quincunx; four in a square and the "main post" in the middle. The number of the posts and their positions might vary, but the position of the door and of the drum never did.

This large structure must be distinguished from the true sweat-house in which steam was produced, as described below under "Medicine and Disease."

CEREMONIALISM

The names of the following dances were recorded: lomuse'mpayɔ'q or "war-dance" in current local parlance, lolè, tūra, hiwi, k'am'in.

All dances were held around a fire. The duration of each was four days. In the tura and the hiwi there is a chorus of about eight or ten men. In these last two and in the lole a drum was used. The men in the chorus hum instead of singing, keeping time with the drum. No drum is used in the "war-dance." For beating time, the Maidu also used rattle-like implements made of sticks of elderwood, which made a rattling sound.

LOMUSEMPAYɔ'Q

This dance was performed when two tribes or companies had a "feud" and agreed to settle it. It was also performed when an old doctor would feel angry or merely indisposed, or when a new doctor was to be initiated.

The informant does not state positively that the companies had warlike feuds, but, from what he says, the custom seems to have been prevalent for two companies to match each other in order to find which one had the strongest medicine. Sometimes the match was between two "tribes."

The contest was conducted like a feast, which makes it hard to believe that it could have been a matter of ordinary procedure between "tribes." One company assumed the inviting rôle and bore all the expense of the feast. During the first day the guest companies would begin to pour in at the appointed place and pitch camp. Each company danced and made medicine during the night.

About mid-morning one of the guest companies would come out in a body and meet its hosts on some selected appropriate dancing ground.

As they came in sight of each other, the doctors of each company began to shoot at one another. This was a trial of power between the doctors. They kept on shooting till they got very close. Each company in turn stood the test. The doctor shot at or aimed at offered himself as a target and when hit would fall and gasp. Then he would blow the "bullet"[5] out of his mouth, lay it on a rock near by, and

[5] This word may be the informant's equivalent for "arrowhead" of his forefathers.

get up and dance. The bullet was a straw charged with medicine. Not only did the doctors try to shoot each other down by means of their medicine, but they used to display the strength of it by cleaving rocks. When the trial was over, all the doctors would mingle and dance together.

The bullets were made as follows: A hole was dug in the ground about a foot deep and "medicine" put in; burning coals were added. Straw was piled in, then an oak-ball held at the end of a stick was turned over the flames. It seems that all the straw was not reduced to embers, but rose with the flame. Some escaped and flew away on the wind; some stuck on the oak-ball. These latter straws were taken off the ball and used for shooting. They were sent out with the name of the person whose death was intended. The test of being a doctor was that he could stand the shooting while it would hurt a layman.

The same hole serving for the making of the magic bullets was also used in making a new doctor. Generally several men were initiated at the same time. They were told to lie on the ground, with their faces to the hole, for about half an hour. They would become drowsy. Then the older doctors put them on their feet, supporting them, and shook them. An old doctor, while standing with the body of the neophyte laid against his, chest to chest, would cause him to extend his arm in a manner that would free his lungs. The informant, while demonstrating the performance, emitted a sigh characteristic of the neophyte when undergoing this treatment. The performance was repeated by the old doctor with the neophyte's back resting against his chest. When this was over, these neophytes were left to lie, apparently senseless, the whole night; they were wakened about two o'clock in the morning and danced from then on till daylight.

Dancing was resumed late in the morning and went on till early afternoon. The neophytes were then allowed to eat a little soup. In the evening a huge fire was built and dancing began again which was kept until the morning. This lasted four nights and days. In the night, dancing stopped before midnight and started again very early in the morning. The schedule ran thus:

11 a.m. to 2 p.m.	dancing
2 p.m. to 5 p.m.	rest
5 p.m. to 11 p.m.	dancing
11 p.m. to 2 a.m.	rest
2 a.m. to 5 a.m.	dancing
5 a.m. to 11 a.m.	rest

The informant adds that they danced shorter hours in daytime.

The dance began in the morning and ended in the morning. On the morning of the last day, at daybreak, the doctors bathed in cold water in some creek nearby. Then they danced for the last time. Following the last dance food was brought to them. For four days they had been forbidden to touch salt and meat, but now they could partake of any kind of food.

The people who had gone to witness the ceremony stayed long after it was over. The occasion was one for much rejoicing. Games were played and races run for eight or ten days.

In this dance no drum was used. While performing it, the doctors wore their feather cloaks, carried bows and arrows, and decorated their bodies with paint. The men of each district had a certain color or combination of colors that served to identify them. The face was painted, then the chest "straight down"; the leg also, from below the knee to the ankle.

The motions of the dance were rather complicated; each dancer raised his foot, then put it down; he stopped to look around, then went over and over again through the same motions.

LOLE

In this dance there was a man who acted as choragus or director of the evolutions. Only women took part. When he yelled, all the women would turn their backs to the fire. He would yell again and they would resume their first position facing the fire. They would take a rest and dance again, the performance continuing with alternate periods of rest and dancing till the morning. Only the man yelled. The only element of variety lay in the songs, a different song being used for each period.

The headdress used in this dance consists, in recent years, of a band of yellowhammer feathers laid across the forehead. The hair is worn loose. There is no special attire; everyday clothes are worn. The lole must be danced barefooted. The dancers, however, wear ornaments of shells and beads that vary according to the wealth of the owner and therefore indicate rank.

Any woman may take part in the lole. Usually it is performed in the spring or in midsummer. It lasts four days and no meat or salt may be touched while it is in progress. The singers used clapping sticks of elderwood.

The choragus wore a feather cloak of hawk feathers or the wing feathers of a crow, and on his head a band of twisted grass. He was a head doctor and one who could act as leader in all dances. There must be a leader in all dances. If the man called upon to act as head singer should refuse to come, the people who wanted to hold the dance would kill him.

TURA

In this dance, as in the lole, a fire in the center was one of the prerequisites. The tura was danced by both sexes together, the men in the inside circle, near the fire, the women in the outside circle away from the fire. The men jumped around and exerted themselves strenuously. The women danced more quietly, just swaying their bodies. A chorus of about eight or ten men belonged to the dance. They hummed, keeping time with a drum.

The tura, like the lole, was danced in a spirit of fun and merriment.

The headdress of the dancers consisted of a feather stuck upright over the head, and of a band, seki, passing over the head with "horns" attached to each side. These horns were made of small forked sticks, with two branches and a shell or a feather at the end of each branch. The dancers wore a feather-cloak, called talik, which covered their backs and was tied around the waist. Wing feathers of the hawk or the crow entered into its make-up. Tail feathers of the yellowhammer were used on the headband. A black and white ring painted (?) around the leg of the dancer, below the knee, completed his decoration.

Women dancers wore their everyday clothes and a band of beads around the head. They held a rope or band made of duck feathers, which they carried before them in both hands. The dancing motion consisted in moving their heads from side to side, their hands following the same motion. They raised themselves on their toes, then let their heels fall on the ground again without changing place, and keeping their faces to the fire. Each dance lasted about twenty minutes, and each song was "danced" four times. Then they rested, thinking, as they sat, of the next song.

This dance must never be witnessed by a menstruating woman; should one be found in the sweat-house where the dance was held, the head dancer would detail a man in the crowd to see that she was turned out.

The singers carried clapping-sticks in their hands and stood in front of the drum facing the fire. There was only one man kicker of the drum.

No meat, grease, or salt might be eaten by the participants. On the morning after the fourth night they marched singing toward the water to wash themselves. They doffed their dancing apparel and other paraphernalia, one of the men taking charge of these. Should any of the clapping-sticks have been broken in two, they carefully kept the two parts. If the broken sticks happened to be in sufficient quantity, they were disposed of either by burying them in the mud or by throwing them into a running stream.

K'AM'IN

This, like the tura, is a pleasure dance and was performed by both men and women together, with only one male singer. Many people always take part in it, men and women always in equal numbers. The men wear bands of yellowhammer feathers on their forehead, and feather cloaks. Their headdresses are provided with horns as in the tura, these horns being topped with a white feather of the wing of a bird.

This dance like all the others is performed around a fire. The men dance close to the fire, the women in a circle behind the men, all facing the fire. All dance silently until the choragus makes a motion pointing up in the air: then all shout and stop suddenly. The choragus uses a whistle made of the bone of a bird. The singers use clapping-sticks. The same song is repeated throughout the dance.

SHAMANISM

The Maidu recognized two ways of becoming a shaman or "doctor," as the informant expressed it. Self-initiation was one way: a young man went out into the woods and had dreams. The other way was through initiation by another doctor.

The novice had to observe certain taboos. He must abstain from salt, meat, and grease for one year and during that time eat nothing but acorn soup. Any breach of this rule unfitted him for his vocation. A true doctor, states the informant, never ate salt or meat. He ate "medicine" and nothing else for four days previous to undertaking to cure a sick person. Asked what he meant by medicine, the informant said that it consisted of herbs, but could not describe them

nor give their names. Eating anything on the part of the shaman would interfere with the cure. The sick man's relatives also had to observe the salt and meat taboo for a period of four days.

The boy's father paid for his training. The fee was very high. In former times it used to be paid in shell-money. Today legal tender is used. The ordinary fee is about $200.

When a man sought this vocation through self-initiation, he had to fast every day till noon. While out in the woods he would look for the thing that would teach him. That thing was a devil of some sort that roamed through the woods. He did not see the thing, only heard it. Then he would know what herbs to cull. The name of that devil was given by the informant as 'us, which he translated as "spirit." A doctor sought dreams but he never told any one about his dreams.

CURING BY THE HIWE DANCE

When a man was sick a doctor was called in, and a sweat-house erected for the occasion. Most of the healing ceremony, however, took place outside of the sweat-house. A fire was built away from it; between it and the sweat-house ranged themselves, in a line from the fire to the door, the drummer with his drum, a chorus of singers, and a platoon of dancers.

The dance now given was the same as the hiwe dance. In fact the purpose of the hiwe dance, the informant states, was healing.

The paraphernalia used in the hiwe are about the same as for the tura, consisting of a head-feather stuck upright at the back of the head and a band of feather-work; but there are no horns on the band. The dancers bedaub their faces and arms and the upper part of their bodies with acorn soup. Over this preparation they shake down-feathers which adhere when the sticky liquid dries. The dancers carry long sticks of elderwood in their right hands.

The dancers never move away from the drum and keep their faces to the fire. The singers sit with their backs to the fire.

During the first four dances two women are appointed to burn seeds (siwi). One stands by the post on the right hand coming in, the other by the post on the right hand going out. The seeds are burned to ward off evil. After the fourth dance the sick people are brought in.

The patient is made to lie over the drum, on his stomach, his head to the west. Then the doctor lays hold of his head and turns him

around in a circle four times, the sick man finding himself after the last turn with his head to the south, his feeet to the north. The doctor or head dancer again chews some medicine, spits it in his hand, and proceeds to press the patient's body from head to feet, blowing medicine on him all the while. He does this on one side first; then he begins on the other side. This is repeated four times.

At this point the members of the dancing party take the feathers off their heads, each man giving his feather to the doctor, who is busy "pressing" the sick man. The doctor takes the bunch of feathers, and makes a sweeping motion with it over his patient's body. At the same time all the men strike their chests and in a whisper say, "gone to the north."

The feathers are handed back to their owners, who dance again till the healing ceremony is over.

The sick man's relatives have to abstain from eating salt and meat while he is being treated.

Many people may be treated on the same day.

MEDICINE AND DISEASE

A genuine doctor, said the informant, treated his patients by sucking the blood out. He also gave medicine by the basketful and always hot. That medicine was a decoction of native herbs. The doctor had to take his medicine in the presence of the patient to ward off the suspicion of poison. The disease came out with the blood. The doctor spat it out in a hole dug in the ground and afterwards covered it.

What the fee for medical services was has not been ascertained. Nothing was charged until the patient got well. In case of death no fee could be charged.

The most common ailments that seem to have afflicted the Maidu and caused them to seek relief in medico-religious treatment were the following: fracture, knife cuts, hemoptysia, headache, rheumatisms, diarrhoea, constipation, gonorrhoea. The informant was not able to make any distinction between syphilis and gonorrhoea. In fact he did not recognize the symptoms of syphilis when described to him. He states that venereal diseases were unknown among the Maidu before the arrival of the whites. The treatment of gonorrhoea consisted in drinking medicine that increased the flow of urine.

Rheumatism, mēnus, was treated by steaming in the sweat-house in the evening. The sweat-house consisted of a willow frame over which was stretched a rabbit-skin blanket. Steam was produced by throwing water on hot stones. The patient was made to stay in the sweat-house till he perspired freely. In addition, quartz rock was pounded fine and cooked with medicinal herbs and water in a basket. Hot stones were dropped in the basket; steam rose, and the patient inhaled till he could stand it no longer. Should the treatment have no effect, the patient was made to lie on hot stones and the doctors would massage him, turning him over on all sides. Next morning before daylight he took a plunge in cold water. Doctors always operated between evening and morning, i.e., during the night.

Headaches were cured by the smell of certain aromatic weeds, among them a root, the size of a man's wrist, called kūia, which the informant could not further describe.

Hemoptysia was said to yield to internal treatment. The patient drank a medicine, the name of which could not be obtained.

For diarrhoea, pitcepe'e, they took sweet manzanita flour, made of manzanita (kɔtɔ) berries pounded fine.

A bitter root, the size of a man's wrist, was used in cases of constipation. The name for constipation was piskatcik.

Fractures were treated by bandaging. A certain medicine, of the nature of an unguent, called tupunim wehe, was also used.

Other ailments were chills, waku'ɔ'ɔ, fever, pidep, paralysis, lɔtɔpe. These were treated by steaming in the sweat-house.

MAGIC

When a tree had been struck by lightning they believed that a hair was to be found there which nobody but a doctor could find. The doctor kept the hair and later, as there was need, would burn it to cause rain. Only a doctor could safely approach a tree that had been struck by lightning.

When a man had wooed a girl for a certain length of time and she had accepted his advances, so that he had spent money on her, should she afterward refuse to marry him the man was likely to go to a doctor to have her poisoned by magic.

NISSENAN INDIANS SAVE SURVIVORS OF DONNER PARTY

It is not generally known that Nissenan Indians helped save the lives of members of the Donner Party in 1846. In the fall of that year Capt. Sutter of New Helvetia -- now Sacramento -- learning of the plight of the Donner Party then going into winter quarters at the lake that now bears their name, dispatched two Indian boys with mules and provisions. The boys, faithful to instructions, crossed the mountains and reached the party in November. Accounts differ as to what happened after their arrival. Some say the mules and the two young Indians were butchered and eaten.[1]

Be this as it may, it is well known that some of the party decided to cross the mountains on snow shoes in the hope of reaching Sutter's Fort. The snow was then six feet deep at the lake and ten to fifteen feet deep on the top of the mountains where they crossed. Their provisions soon gave out and most of the men perished of cold and starvation. The survivors kept on and while descending the west slope ~~of the mountains~~ were met by a small band of Indians who furnished them with some provisions. Continuing, they met "two friendly

[1] "The scanty stock of provisions brought with them being soon exhausted, these most unfortunate beings had no resource left but to feed upon the bodies of such of their companions as had died — two of their Indian guides having previously been slain and devoured." — J. Ross Browne, Resources of Pacific Slope, appendix, p. 191, 1869.

Indians." The party was now reduced to five women and two men; ~~and~~ One of the men (William Foster) had given out and could no longer walk, so he and the five women stayed behind. The other man, named Eddy, was very weak, but ~~while~~ the two Indians "kindly led him to Johnson's place, Eddy walking between them, with one hand on the shoulder of each Indian." The ranch was reached and a relief-party "piloted by the two humane Indians" was sent back after the others" and next morning carried them to Johnson's house."--

Peter H. Burnett, Oregon Hist. Soc. Quarterly, Vol. 5, No. 4, 392-397. Dec. 1904.

Nissenan Midoo

LIEUT. BUFFUM'S ACCOUNT OF THE GREENWOOD MASSACRE

Lieut. E. Gould Buffum, in his Six Months in the Gold Mines, published in 1850, tells a brief story of the Greenwood Massacre and the massacres of innocent Indians that followed, but like most other miners of the time begins with the second act, remaining silent as to the real cause of the Indian attack. He says:

"About this time reports were daily arriving at the (100 settlements of outrages committed by Indians upon whites in the vicinity of North and Middle Forks [American River]. A report which afterwards proved to be strictly correct, came to the mill, that a party of Indians had descended to the camp of five white men on the North Fork, while the latter were engaged in labour, had broken the locks of their rifles which were in their tents, and hen fallen upon and cruelly beaten and murdered them. A large party, headed by John Greenwood, a son of the celebrated mountaineer, was immediately mustered at the mill, and started in pursuit of the Indians, and tracked them to a large Indian rancheria on Weaver's Creek. This they attacked, and after killing about twenty of them, took thirty prisoners, and marched to the mill. Here they underwent a trial, and six of them, having been proved to have been connected with the party who killed the white men, were sentenced to be shot. They were taken out in the afternoon after their arrival, followed by a strong guard, and, as was anticipated, a little distance ahead being allowed them, they ran. They had no sooner started than the unerring

aim of twenty mountaineers' rifles was upon them, and the (100
next moment five of the six lay weltering in their blood.
Soon after this, several expeditions were fitted out, who
scoured the country in quest of Indians, until now a redskin (101
is scarcely ever seen in the inhabited portion of the northern
mining region. Their rancherias are deserted, the graves of
their ancestors are left to be desecrated by the white man's
foot-print, and they have gone,-- some of them to seek a home
beyond the rugged crest of the Sierra Nevada, while others
have emigrated to the valley of the Tulares, and the whole
race is fast becoming extinct."

Buffum, E. Gould. Six Months in the Gold Mines, 100 - 101.
Philadelphia, 1850

NIS-SE-NAN CREMATION

A.S.Taylor in the Calif. Farmer described an Indian cremation which took place about half a mile from Folsom and states that the 'Folsom Dispatch' (1859) has published a description of the event. Taylor writes:

"On the banks of the river a group of about forty Indians, bedecked with various colored garments, and the half of them otherwise ornamented with a goodly amount of pitch daubed over their faces and hair in various places, were collected around a quantity of burning faggots, which, from their loud and demoniac yells were surmised to be the funeral pile of one of their number, a little boy of five years. Encircled by the lurid flames was the half-consumed body, the evident cause of their sorrow. The remains of his little body were covered with long strings of beads, which, as they were destroyed by the devouring flames, were instantly replaced by others of those (to the Indians) most precious articles. It was, indeed a strange sight, to see those groups of the copper-colored race, seated around the burning pile, while the loud lamentations that incessantly arose from their midst seemed but to accord with the breeze that whistled among the branches of the old gnarled oak that overlooked this mournful scene. Presently three or four of their number rose, and commenced a series of jumping and yelling, while the father, drawing forth his purse, threw into the fire all his earthly wealth. The mother now arose, and began throwing her hands into the air, and drawing them to her is if to implore the Great Spirit to come down and convey the spirit of

her child to the realms above. She ended by throwing into the fire a basket of nuts, and covering herself with ashes; and then she resumed her seat, to recommence the outpourings of grief, which her motherly heart could not repress. Soon nothing remained of the body but a small piece of charred flesh, which was fast consuming."

A.S.Taylor, Calif. Farmer, Vol. 14, No. 11, Nov. 9, 1860.

Eś-tōm Nis-se-nan Midoo of Deer Creek Cosumnes River region.

Vocabulary obtained from Mrs. Ida. Starkey at Auburn Indian Reservation, July 1936.

Main Vocabulary on blank with No-tṓ-mus-se

Field Lists on separate blanks.

c.

2 copies/OK/1938/c

Sah'-te

means {'to make a fire' / 'cremation'} in Nisenan dialects (Midoo)

means 'devil' in Shotcal (Pomo)

Hes'-se

means "old" in Nissenan (Midoo)

The First People { Oo'-dour hoi'-yah Nissenon
{ Hoo'dah' hoi-ah (32)

{ hoi-ah = old
{ " um'-me

First Kah hoi'-yah (P. 42)

Dark Pah-hum-ki (night)

Hoi-ah Monday

35
40
38
44
53

"Middle Nis'-se-non" = "Es-tom Nissenon" (" middle)

From Mrs Ida Starky

From Slough House & Cosumnes to near Sacramento - Lower Deer Crk to Cosumnes.

Believed to go down to join Poo-soo'-ne

Language near No.to'.mus.se

Informant born near Latrobe
lived between Latrobe & Sacr. Rivers

The Kah'-ne (Me'-wuk) lived above Tone. cum.

July 1 & 2, 1936

Jane Lewis - Miwok

Annie Paris -
(maybe Winton)

Martha Lemay = not Miwok
but reliable

re to Auburn
right side road
left

Line between Miwok + Patwin
but. Eastern + Sacr. Rivers -

What band on Hock farm ?

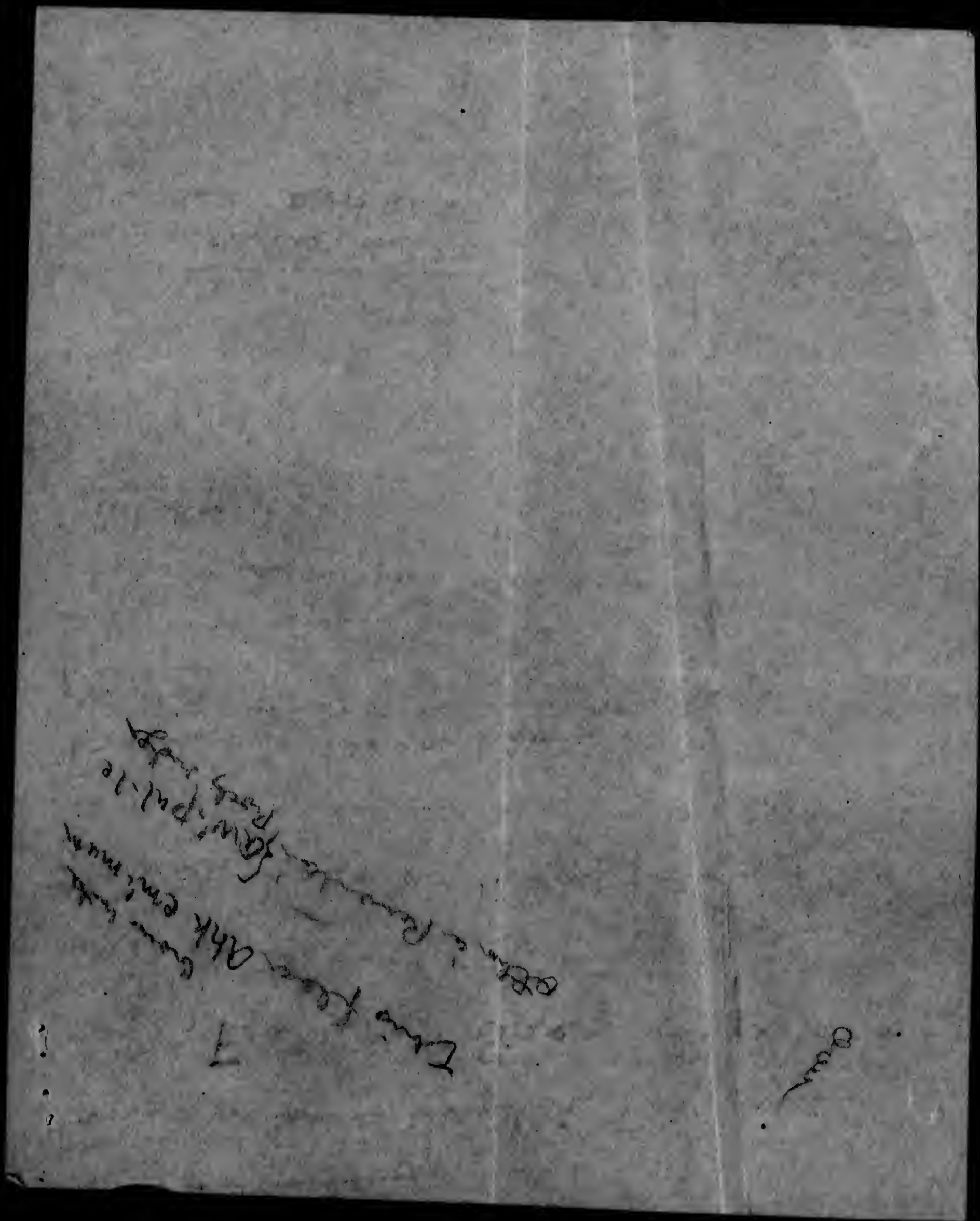
Tribe on Bear River ?
Rancherias " "

Yam'-man-ne-poo - So. side near Mt.
Wik-koo-le N " opposite

Chas. Carlston Chf. - Hock Farm
Whitehead - Dirst Ranch

Bald Rock Band Mr Mountowen
Rally & Virginia

No information



NISSENAN MIDOO EMPLOYED IN MINING IN SIERRA FOOTHILLS IN 1849

Isaac J. Wistar (states) in his Autobiography ~~says~~ that while in California ~~on the American River~~ near Bear River, about fifty miles from (north of) Sacramento City, in September 1849, he came across a man, "who was mining some miles below us with a number of tame American River Indians;" --Autobiography of Isaac Jones Wistar, Vol. I, p.126, Philadelphia, 1914.

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Nissenan Midoo employed in mining in Sierra foothills in 1849

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00240

Kumnoum Ashes

Po-o-o-se Powinah se Mainta

Is he the Minta (ancient) Bunt ole

I is

Wahk-se-Kan-nah?

Ardiaheradia?

Wah-ah-se-Heran

Indian Lore

Through efforts of the department of anthropology, particularly Dr. A. H. Gayton, Professor A. L. Kroeber, and Dr. C. Daryll Forde, some of the ancient lore of the Nisenan or Southern Maidu Indians of the Sacramento Valley was recently saved for scientific purposes. The information was obtained from an old, blind tribesman, about 70 years of age, whose name is Tom Cleanso. Because of his affliction his memory has been less confused by the changes wrought when the white man came, and his memory reaches back to the days of his childhood, when the myths and stories of his tribe were told to him. In order to gather this reservoir of information, before he died, Tom Cleanso was brought down to the State Industrial Home for the Blind in Oakland, and he was questioned about the tribal lore of his people, daily. With Tom Cleanso's death, much of this material would have been lost forever.

Among the myths of the tribe, Cleanso told a vague story of the creation of the earth. There was no earth at first. All was water. His people tried to dive to the bottom of the water to bring up earth, without success. After some persuading the Turtle decided to try it. He tied himself to a rope, dove down and brought up earth in his paws. Haikat, the medicine man for weather, took this soil and made of it the world. He could make anything, Cleanso says. It is because of this experience that the modern turtle can live both on land and in water, Cleanso adds.

Thunder is caused by two boys rolling a hoop through the sky, according to Nisenan myth. These boys disobeyed their father and ate some magic food. Their father decorated them with yellowhammer feathers, and told them to roll their hoop. The hoop rolled away and they couldn't catch it. When they grew tired the hoop slowed down; when they ran fast it rolled with great speed. Finally they came to the top of a mountain, and to find a way they took stones and broke a hole in the sky. The hoop went through the hole, they after it. When it thunders, that is the hoop still rolling.

Indian Woman
at Sutter's Fort
Wilkes Xpd.
Vol. V. 192 1845

Poo-soo-na +

Nevada City

Holmes gives the tribal name Hi-eet
An old woman at Nevada City told me Ho-ma
Others have given Us-to'-ma or Oos-tah-mah

Cushna SrFK Yuba

Maj Redding's
Vocab 100 words + incl numerals 1-5
Schoolcraft 4 414-415

Neeshenatac Bear River
211 words - Powers in
Hayes Scrapbook -
also in Tilney Calif. 588-598

Coyote name

Old blind Tom of Poosoone told me that the Chico people call Coyote Noi-to. This is a mistake.
The name should be looked up in my mammal lists. It is O-la'-le.

"At Hop Ranch worked some hours with old Blind Tom of Poosoone — only surviving Nisse Pā-we-nan — a well informed but excessively bashful man. He has a remarkable memory and gave me the names of a considerable number of rancherias of his people — and also of the Nissenan."

[C.H.M. Calif. Journals, 1906, Vol. III, p. 227]

Poosoone ("Pujune?") Vocabulary taken by Dana in 1841 at junction of American River with Sacramento. Published by Hale in U.S. Expl. Expd. Vol. 1846. Reprinted by Latham in his Opuscula, 308-309, London 1860.

(See also)
about Gallatin

Nis-se-nan tribes

Distribution

Poo-soo-ne Pa-we-nan

1843 Belcher: Wallek

1848 Edwin Bryant, What I saw in Calif
p 292
describes Smoothness (Tamal)
for Sutter's Fort. Same

1846 Hale, Gallatin ("Tuzhune")
Same in

PLACERVILLE, Calif. October 20, 1904.

NECENON

Called on Mrs. Atwood at Placerville today (October 20, 1904) and saw a lot of Indian beads she and her husband dug out of a low mound where the Necenon Indians here were in the habit in early days of burrying their dead. They are mainly of glass and large--a number of what appears to be cut glass fully 3/8 inch in diameter-- but some are of shell and stone.

Southern Nisenan tribes (Hunchuk)

South of Bear River in the lower timber (Blue oaks & digger pines) were 2 tribes, **Nisenan** and **To-sim-me-nan**.

1. The Nis'-se-nan occupied the country between South Fork of American River and Middle Fork Cosumnes.

2. The To'-sim'-me-nan began on north side of South Fork American River & ranged northerly to (or nearly to) Bear River.

The Nisenan ranged westerly about down to the lower edge of the timber, reaching to ~~Coloma~~ Salmon Falls (Yaw'-dok) on South Fk American River (but not to Folsom), and to near Michigan Bar (Pal-lă-mool) on the Cosumnes. They thus included Placerville, Coloma (Ko-lo'-mah), Latrobe (Yah'-les, name same as Latrobe Hill closely), and Wi'-me-sä-pä-kan ½ mile below Latrobe.

The To'-sim'-me-nan territory included Colfax, Auburn, Georgetown, Garden Valley, Todd Valley, Yankee Jim

Its exact western limit I did not ascertain.

Ha-ra-pah { Am River near Perkins
Cayip baby – girls puberty

Moon, Coyote, + Lizard

Cheatumchi – fed on people as usual
stole infs – burn roundhouse – smell up & burst – obsidian.

Old Round House on Arcade Creek abt 7 miles from Sacramento

Manzanita for flux

Bubo – must not scold boy children Hunchuk.

So Nisenan

Powers, S. in Overland Monthly

? { Mana
Mana } or Maidee ?

alternates for Neeshenam

The Bear River band or tribe say Nishinam
" Am. River & Cosumnes River " say Ne'-se-nan

mainly Nisenan

Scenes among the Indians of California.
[no author mentioned]

Hutchings' Calif. Mag. III, 433-446, April 1859.
Illustrated by an artist who never saw a Calif. Indian or Indian lodge or sandhouse or basket.

Described an interrupted mourning ceremony held near Placerville, Eldorado Co.

Newtown Midu

Newtown Indians (Placerville region) mentioned in article entitled 'Scenes among the Indians of Calif.' (author not stated)
Hutchings' Calif. Mag. Vol. 3, No. 10, 433-446 (illustrated), April 1859.
Newtown Indians mentioned on pp. 435, 436, 437.

Boundary between Midoo & Nisenan

"Bear River & all its tributaries were held by the Neeshenams, so that the real boundary between them and the Meidoos was on the plains midway between Bear River and the Yuba". — Stephen Powers, Overland Monthly, XII, 420, May 1874.

The Olepa

A. Delano, in the spring & summer of 1851, lived for 3 months with the Olepa — or at least had a sort of store or trading post in the outskirts of Olepa.
He gives a rather full & in general respects important account of these Indians in his book, Life on the Plains and Among the Diggings, By A. Delano, Auburn & Buffalo, 2d Thousand, 293-320, 1854.
Short vocab. given.
[I have not seen the 1st ed.]

00247

On January 8,1847, members of the starving Donner party, then on the upper waters of North Fork of American River, killed their 2 Indians (Named Lewis and Salvadore) cut the flesh from their bones and dried it. Two days later they reached an Indian village(undoubtedly of the Nesenon tribe). The Indians "seemed touched with the sight of their misfortunes; and their almost instinctive feeling of hostility to the white man, gave place to pity and commiseration. The men looked as solemn as the grave; the women wrung their hands and wept aloud; the children united their plaintive cries to those of their sympathizing mothers. As soon as the first brief burst of feeling had subsided, all united in administering to their wants. One hurried here, and another there, all sobbing and weeping, to obtain their stores of acorns. The acorns grow upon a species of the live oak, and are from one to two inches in length. They are in appearance and taste very much like the chestnut. While they were eating these the Indian women began to prepare a sort of bread from the acorns, pulverized. As fas as they could bake them, they gave them to the starving imigrants. It was a sort of food that made Mr.Eddy sick, producing constipation. It did not affect the others in this manner.

"On the morning of January 11th,the chief, after sending on runners to the next village, informing them of the approach of the sufferers and to prepare food for them, accompanied them during the day with many of his tribe, an Indian being on either side of each of the sufferers, supporting them, and assisting them forward. They thus continued from day to day until the morning of the 17th, the

chief from one village accompanied by some of his men, supporting them to the next, where they witnessed the same exhibition of feeling and sympathy. They received the best food the Indians had, which was acorns. But this, as I before remarked, made Mr.Eddy sick, and he could not eat them, but had lived upon grass only. On the morning of this day, the chief, with much difficulty and labor, procured for him about a gill of pine-nuts, which he ate, and found himself wonderfully refreshed.

"They resumed their journey on the next morning, as usual, accompanied by a chief and a number of Indians, supporting and assisting them.. . .. They had not gone more than a mile when the whole party, excepting Mr.Eddy, sunk under their complicated toils and sufferings, and all laid down to die". But Eddy pushed on, with an Indian sent by the chief to take him to the nearest settlement. A little later they were joined by another Indian and the two succeeded before sundown in bringing Eddy to the house of Col.M.D.Richey where he was kindly cared for. A relief party was at once organized and with the Indians for guides, proceeded to the camp of the remainder of the starving party, who were later brought safely in.

(Oregon and California in 1848, by J. Quinn Thornton, Vol. II, 1849.)

Visalia, California,

October 13, 1907.

My dear Dr. Merriam:

Learning by your letter of the 9th instant that you are doing some work among the Nisinam Indians, I will write you what I remember of them. I was born near Placerville, in Eldorado County, and lived among those Indians until my thirteenth year. I left there in the latter part of 1869.

They were quite numerous at that time, but were scattered in small bands of a half-dozen to thirty or more. I think they had no villages in which they resided permanently, or to which they returned year after year. Some times a single family or a small party would camp in one place for several months, or two or three years. Later they might return to the neighborhood, but not always to the same spot. Occasionally there would be a large encampment for a considerable period.

They wandered and visited about a great deal within a distance of twenty miles, in all directions, from Placerville. Some of them I saw very often, and others only once or twice in a year. They told me some times where they had been during their absence. Not infrequently a single family would travel alone, but oftener two or three families would be seen together. And some times a whole camp of twenty to fifty people would be seen on the move.

The Indians I was acquainted with I knew to go north of Placerville to the vicinity of Georgetown, south to the Cosumnes River, west about to the line of Sacramento County, and in the summer time to make their way well into the Sierras.

In the vicinity of the white settlements their habitations were made of brush, skins or sacking or any kind of discarded cloth thrown loosely over a framework of poles, or of odds and ends of sawed lumber. One village I saw in a forest at a considerable distance from the nearest white settlement, was made entirely of pieces of cedar bark, which

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may be readily split into long straight strips. Some of the structures were of circular shape like the ordinary wigwam or tepee, and one, about twenty or thirty feet in length, was in the shape of an A-tent. In another camp occupied by one old man and two women was a circular wigwam made ~~m~~ of strips of wood pulled from a decayed log.

In their winter camps they made water-tight caches for acorns. They also gathered manzanita berries for winter use, but I did not know of their hoarding any thing else. The winters were not severe there. Snow seldom covered the ground for more than three or four days at a time. They lived mainly by hunting, and the weather did not prevent them from hunting at any season.

Nearly all the men were armed with bows and arrows, and they were very skillful with them. Very few owned fire arms of any description. They some times carried the arrows in a quiver, but I never saw one with it slung over the shoulder. They always held it in the hand. The arrows were made usually from a bush growing in wet land that we called "arrow wood." The arrows were tipped with hard wood or with points of flint, which was plentiful thereabouts. The bows were about three feet long, backed with sinew, and with sinew strings. The arrows were two-and-a-half to three feet long and were all feathered, the feathers being fastened to the shaft with sinew. The bows bows were of this shape:

I never saw one among them shaped as below, as I have seen elsewhere in California:

These were the filthiest Indians I have ever been amongst. The men were idle fellows, and great beggars. They seldom came into a white settlement without asking for food and clothing. The latter they wore as long as it would hang together. I never knew any of the men to work for the white people, and ~~m~~ knew only one Indian who worked to support his family. He was a tall, broad-shouldered fellow whom we

knew as "Indian Jim." He had a placer mine, and dug enough gold therefrom to keep his family well clothed and fed. Occasionally an Indian would have a few pelts to sell; but as a rule, the only time they became industrious and tried to earn money was when a circus was billed to show in Placerville. They would then work in the abandoned placer claims long enough to get the necessary "four bits" (fifty cents) worth of gold dust. The women usually had to do most of the work.

The principal article of diet was the large bitter acorn of the black oak. The white oak growing in that region has a smaller and sweeter acorn. I understood that they made use of these, but I never saw them gathering them.

They made the acorns into flour in the same manner that all the other mountain Indians of California do, by pounding them in holes in the ledges of rock. In that vicinity they usually selected a long-used hole in a kind of chalky lime stone. Sitting flat down on the rock, with a leg on each side of the hole, they poured a quantity of the dried acorns into the hole, and pounded them with a stone of proper shape picked up in the nearest brook. Occasionally they used a flat-shaped wickerwork sifter to separate the flour from the coarser particles, and replaced the latter in the hole to be pounded more.

The acorn meal they treated in much the same manner as other California Indians.

Scraping out a circular space in a sand-bed, about four feet in diameter, and with rim three or four inches high, thay filled the same with the acorn flour, smoothing the surface with the hand so as to make it level. In the center they placed a handful of leaves. They then heated water to the boiling point by placing hot stones (about the usual size of cobble stones) into a basket filled with water. When boiling the water was poured carefully onto the leaves in order to prevent the sand from "boiling up" ~~among~~ into the flour. When the flour was covered with hot water it was left

to dry. The water soon disappeared in the sand, carrying with it the tanin and the bitter taste of the acorn flour. The dried cakes were usually broken up and mixed with water and eaten as a soup.

(I did not notice, and did not hear it stated, how these Indians freed the cakes from the sand that would naturally adhere to them. I was told that in Tuolumne County the Indians brushed the sand off. In Tulare County they touch the cakes lightly to water held in a basket, when the sand becomes disengaged and falls to the bottom of the basket.)

The Eldorado County Indians knew of many edible roots, which they devoured evidently with great relish. The leaves of several plants thay also gathered in the spring time, but none in such quantities as California (burr) clover, which grew luxuriantly in damp ground. The women gathered the clover by throwing it in handfuls over their shoulders into large baskets slung on their backs. When eating it they rolled it into solid balls and stuffed it into their mouths. They also consumed the nuts of the gray and sugar pines, but they were not a staple article with them, as are the piñon nuts among the Pai-utes.

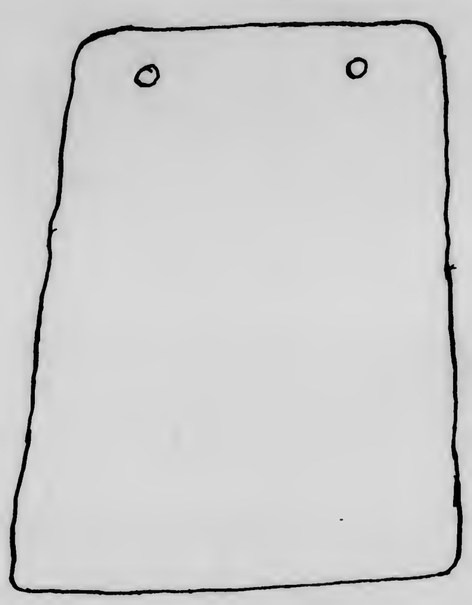
I never saw among these Indians a stone mortar or a pestle fashioned by hand. They were unnecessary there, for ledges of rock and cobble stones were plentiful. I never saw among them a soapstone pot of any kind for cooking nor any pottery. The only stone implements I saw, or remember, were arrow-heads, usually of gray flint. I saw one Indian with a quiver full of arrows among which were several beautiful ones of a green stone that I have not known elsewhere. The only bone implement I observed was an awl used in making baskets.

Among the woods they used in making bows were mountain ash and yew.

All of their large baskets were pointed at the bottom, with very wide tops. Only the smaller baskets could stand

on their bottoms. The large baskets they carried on their backs by a strap passed over their foreheads. When moving the heavy loads were carried by the women. Babies were carried in wicker frames, slung in the same fashion as the baskets, common to so many California tribes.

When I first knew the Indians they were dressed in the cast-off clothing of the whites. I never saw but one dressed otherwise. That was an old man who wore a robe of skins over his shoulders and back, and fastened about the neck. It was his only garment. I saw two or three Indians only, wearing feathers stuck in a band worn about the head. Some of the men wore large cylinder-shaped ornaments, three or four inches long and about three-quarters of an inch in diameter, in slits cut in their ears. A few also wore pieces of abalone shell, which they secured by trade, about their necks, and which they prized very highly. The pieces were about this size and shape:



I saw one collar about a dog's neck made of the skin of a woodchuck's leg, split and stripped down to the paw, and on this were strung claws of the black bear.

The principal ornaments worn by the women were large beads of wood, usually bright red or green. I think some were blue or black. They had other beads but I do not remember their size or shape.

They usually subsisted on light fare, but sould eat enormous quantities when food was plentiful. When an animal (a worn-out ox, or a farmer's cow) died, they seemed to become aware of the fact at once, although an Indian might not

have been seen in the vicinity for several days, and gathered like buzzards. They established camp in the neighborhood and remained as long as any part of the "critter" was left. All parts of the animal (except the bones and hide), even to the offal, were consumed. They appeared to eat at certain times, but any one who was hungry cooked a piece of meat on the coals and took a "bite" on the side whenever the spirit, or his appetite, so moved him.

If they had any system of government it must have been held together by ropes of sand. I learned very little about it, if they had. I remember only one Indian who was said to be a chief. He, like three or four others I knew, had one withered leg, and when traveling the foot on that leg was thrown to the front, in the manner of one walking with a cork leg. We called them "Fling-foot Bob", etc. This so-called chief always wore a red bandana about his head. In a war with the whites in the early "fifties" he had been wounded in a battle in the mountains above Johnson's Cañon in Eldorado County. He was scalped by a hunter named Lige Wilson, whom I knew well. Wilson said he thought the Indian was dead when he scalped him. This Indian was below medium hight and a quarrelsome and villainous looking fellow; and the whites did not seem to know whether he was a chief or a bully. The other Indians appeared to be afraid of him, and he was a leader among them.

Among these Indians, whom I saw frequently, was a woman known as Lucinda, probably about twenty-four years of age. She was the most beautiful Indian woman I have ever seen, and we boys always knew her as the "Indian Queen." She owned several horses (very few Indian men than had even one), spoke English and Spanish fluently, and appeared to have more influence with and control over the Indians than any other one of either sex among them.

We often heard of them having "big fandangos,"(or dances), in different parts of the surrounding country. They seemed to have many dances, but I did not know the signifi-

cance of any of them. Near the Try-again Tunnel, a mine two or three miles south of Smith's Flat, in Eldorado County, they had a large dance house. It was circular in form, and as I remember it, about twenty-five feet in diameter. Four feet from the wall, which was built of boards, in a circle about the enclosure, were posts, supporting the rafters. In the center was a smaller circle of posts upon which the upper ends of the rafters rested. Here was left a small open space. The rafters were made of saplings, and the whole was covered with shakes. One boy who saw a dance here told me that the space between the wall and the circle of posts was filled with men who swung their arms, stamped their feet, and grunted in unison, while Lucinda, well covered with beads, danced about the circle inside the posts. He saw another dance there during which the men climbed up the posts in the center and through the hole in the roof.

The best of these Indians when under the influence of liquor were quarrelsome, and many serious affrays resulted from their drinking. I think most of the Indians I knew well, served time in the county jail at Placerville, or in the State prison. INdian Jim was sent to the State prison for trying to kill a white man near whom he had lived several years. A cousin of his was there for killing another Indian. Flingfoot Bob and two others had just been arrested for killing a white miner when I left there in 1869. The flingfoot chief was killed by another Indian.

When the Indians were in the county jail their wives came and sat by the grating every day to talk to them. I remember one woman who in the winter time would come from the suburbs of the town through rain or snow, barefooted, as soon as the prisoners were let out of their cells in the mornings and remained with her papoose until the hour for locking up the prisoners. The wife of Indian Jim's cousin, who was in the State prison, told me she was trying to save money enough to go to see him. He was serving a three-years' sentence.

How far these Indians may have traveled at any time from their accustomed haunts I never heard. I once saw a half-dozen Washoe Indians at Smith's Flat, on their return from Placerville, where they had been trading. Another time a party of Pai-utes who had been to Sacramento trading (they had taken down pelts of the pine marten and other animals) returned home to Nevada via Placerville, Smith's Flat, Weber Creek and Newtown. When about a mile and a-half from my home they saw Lige Wilson, who was hunting quail with a shotgun. It was said that Wilson had a habit of killing all the lone Pai-utes he saw at a distance from any settlement. Once he was severely wounded by them. On this occasion (I forget whether there seven men, or seven in all in the party) seeing that he had not his rifle with him, they attacked him with their bows and arrows. He didn't care to have trouble with them so near civilization and started toward a house within sight. They followed up at extreme shotgun range, and one arrow struck the heel of one of his boots. He fired a shot over their heads, but they continued to close in on him. He then shot one of them in the thigh, and discovering that they were within range of his gun, they all ran, the women, in their endeavor to keep up with the men, dropping some of their loaded baskets, which Wilson gave to an Indian camped near by. He appeared to be on fairly good terms with the Nisinams. The word Nisinam recalls to mind one young Indian who had lived for a time in a white family and who was known as Nishinon. He was afterward killed in a quarrel with another Indian.

Although I saw parties of Indians moving many times, and saw them make camp, I never observed them carrying anything to answer the purpose of bedding. The mother-in-law of Indian Jim, I was told by the old miner he tried to kill, slept at night, when the weather was cold, in the warm ashes taken from the fire. I don't vouch for this statement.

I will add that Indian Jim, his wife, his cousin, and Lucinda were the only Nisinams I knew who were at all

cleanly in appearance.

Most of the Indians I have known when ill or hurt did not prove to be the "silent sufferers" I have read about. I remember one young Nisinam, however, who was shot in the face with a charge of quail (No.3) shot. They got a white doctor to attend to him. He was lying on his back with his head in an Indian woman's lap, and the doctor worked more than an hour getting the shot out of his cheek and neck. He never once let it appear that he was not enjoying it. All the time the women were wailing loudly.

The women like all other Indian women, wailed most distressingly when there was a death in the tribe. When mourning they blackened their faces with tar, or something like it. Some covered the lower half of the face, and some the entire face and forehead. This was allowed to remain until it wore off. Their dead they always burned.

When these Indians were asked where they were going they pointed in the direction they were traveling with their chins. Other Indians do the same, but I do not know if it is generally customary among them.

When I left that part of California I had never seen more than one half-breed that was grown, and only three or four half-breed children.

The Indian women we called "mo-ha-leys". The same word, or similar words, as Mahala, mahaly or mohala, seems to be used in many parts of this State. The men we called umbras, but I afterward found it to be a corruption of the Spanish word hombre, man. Fandango, for dance, and sabe, understand, words generally used, were also Spanish. All I remember of the Indian language (and I may not remember it correctly) are the following sentences:

Minni wux um? Where are you going?

Ho me non dob e meh? About same meaning as above.

Ho mono quib e meh? Where have you been.

Hinni min sookoo? Whose dog is that?

I don't know that any of the above divisions into

words or syllables are correct.

The Nisinams I knew, like all other Indians I have been amongst, had doctors, or "medicine men." I have heard of them sucking the wounds of those who were injured, and of dancing and howling to cure those who were ill.

I saw one Indian woman making a losely-woven basket for rough work. The framework was of peeled willow strips, into which she wove strips of the bark of what we called chaparral. (Further south, in California, a dense growth of brush is called chaparral.)

Many of their arrows, as I remember them, were dyed with bands of red and green.

Once in the autumn I saw three or four Indian women at work pounding acorns, when a flock of geese, coming from the north, flew overhead. All dropped their pestles and moving their hands from side to side, like one rocking a baby, they repeated a verse in unison. One word they repeated a number of times was "Ham, ham, ham, ham."

One implement that nearly every Indian woman had in camp and carried when moving, was a wooden paddle. It was about four feet long, shaped like a canoe paddle, but with narrower blade. They used this when cooking. In handling the hot rocks placed in the fire ~~for~~ to heat for the purpose of boiling water, they usually used any stick of suitable size they would pick up, to get the stone out of the ashes, and then lifted the stone with the burnt stick and the paddle. They also used it in stirring their acorn flour in the baskets. It was likewise used to drive the dogs away from the eatables; and as a weapon of offense, as I once learned.

When about ten years of age, on my way to school one morning, I met quite a party of Indians in a narrow cañon. They were all strangers to me, and I expected to be relieved of my lunch, but passed through the straggling line for a quarter of a mile in safety until I came to the rear of the procession, where a brave with a rifle on his shoulder, and two squaws barred the way and stopped me. One old woman

was armed with a long walking stick and the other with a paddle which she held over me in a threatening manner. Thus surrounded the bold warrior helped himself to half my lunch, and let me go. As I looked back, while traveling as rapidly as I could without running, the women were asking him fax to divide with them, but he laughed at them and disposed of it all.

Very truly yours,

Geo. W. Stewart.

Wagner

Nissen

was armed with a long walking stick and the other with a paddle which she held over me in a threatening manner. Thus surrounded the bold warrior helped himself to half my lunch, and let me go. As I looked back, while traveling as rapidly as I could without running, the women were eating him to divide with them, but he laughed at them and disposed of it all.

Very truly yours,

Geo. W. Stewart.

Midoo Stock : Nis'-sim Pa'-we-nan

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c

How Yawm the coyote lost Paw'-chuk-chuk the star

(C)

Yawm the coyote once got Ok'-ko the sun, but lost it. The person who found it kept it, but gave Yawm Paw'-chuk-chuk the star, all carefully wrapped up, and as he gave it said: "Take this home and open it after you get there. Don't open it on the way; don't open it when you are halfway home". Yawm the coyote took it & thought it was something to eat. He couldn't wait till he got home but opened it on the way when he was only halfway home. When he opened it the bundle Paw'-chuk-chuk the star sprang up into the air & home & Yawm couldn't get it again.

Hi'-kaht, Hool, and Yawm

In the beginning a great chief Hi'-kaht said that when any one should die, on the 4th day afterward he would come to life and live again.

Then Hool, the meadowlark, said he didn't want people to come to life again; Nis'-se-nan were no good and by-and-by would smell, and better stay dead.

Then Yawm the coyote said the same as Hool the meadowlark had said, that dead people should not come to life after 4 days but should stay dead.

Yawm the coyote had a daughter whom he liked. Hi'-kaht, after hearing what Coyote had said went out in the brush and picked a plant called Sak-ki-ak (probably mistletoe) and put it in the trail & in the night it turned into Koi'-nam the rattlesnake. The next day when Coyote's daughter came along the trail Koi-nam the rattlesnake bit her & she died. Yawm the Coyote found her dead body & felt bad & said, in 4 days she will come to life again. Then Hi'-kaht said, no, she will not come to life again. Now everybody when they die stay dead. So nobody lives again now.

How Hool'-pahs the White-headed Eagle was killed.

In the early days Hool'-pahs the white headed eagle was a great chief. He wore a hat (the hat of Ho'-wik) & this gave him his white head.

He married the daughter of another big chief, and (Lo'-lah (the wolf)) she had a baby. (It was)

~~It~~ Spring and everybody went out to gather seeds. When Hool'-pahs was away out into the people gathering seeds a strange man came from a long way off and stole Hool'-pahs wife. When Hool'-pahs came home he was very angry. He attacked the strange man & they fought. But the strange man was left handed & shot his arrow into Hool'-pahs & killed him & then stole Lo'-lah & took her away.

Ko'-nam Kah'-pah the White Bears, and Ten'-nook the Skunk. [only a fragment of the story]

There were 2 white bears, brothers. They lived on people (Nis'-se-nan). They killed people all the time & killed hundreds of them & the people could do nothing.

Then Ten'-nook the skunk said he would go & play handgame with the Bears.

The White Bears stayed in their room (the round-house) & sent the common bears to hunt for Ten-nook. After a while they caught him & brought him to the room & the White Bears asked him what he was doing. He answered that he was hungry & wanted to eat & wanted all kinds of food. So they brought him different things to eat and he ate them all. [Two birds who were watchmen in the brush-the kind of bird called Was'-was' — who whistle like people saw Ten-nook.]

Then Ten'-nook who was still eating, took his spear & killed both the white bear brothers. Then the people chased Ten'-nook & whenever anyone nearly caught him Tennook shot his terrible scent on them & killed them. This he repeated till he had killed half a dozen people & emptied his sack & his scent was all gone. Then the people came upon him & killed him.

Pā'-me-nan (7)

Boi'-yēh the Jackrabbit & Yawn the Coyote

Boi'-yēh the Jackrabbit had a net which he used to catch all kinds of animals. He used to take his net & go to the foothill and talk to the animals & make them angry, and they came & chase him for they wanted to kill him. But when they came near he put his net down on the ground & told it to open a little & let them in & the net would open & catch all the animals & then Jackrabbit would kill them.

Yawn the Coyote saw this & wanted to do it himself. So he asked Boi'-yēh the Jackrabbit to lend him the net. Boi'yēh said, "Alright, you can have it. If you are smart & do just as I tell you, you will catch the animals & kill; if not, you will die." Yawn the Coyote answered "alright", & took the net & went to the hills. But he forgot what Boi'-yēh had told him & talked to the net in a different way & it didn't open & the animals chased him & caught him & killed him — because he had forgotten what Boi'-yēh told him & talked wrong to the net.

Pā'-me-nan (8.)

Chi'-ēt the Bluejay & Yawn the Coyote

Chi'ēt planted all the oak trees — all the different kinds of oaks so there would be plenty of acorns for the people.

There were some big big He-low' (ground squirrels) — as big as Wen'-nă-nitch the coon — & they lived inside a big big tree. Chi-ēt got a big stick & went near to the tree & talked to the ground squirrels & one came out & he killed him. This he did every day.

Yawn the Coyote saw this & wanted himself to kill the big He-low'. So he asked Chi'-ēt the Bluejay to lend him his stick. Chi'-ēt said all right, & told him just what to say & how to use the stick. Coyote said all right, but soon forgot what Chi'-ēt had told him & began to nose around Chi-ēt's house & eat the bones he found scattered about there. Then Chi'-ēt told him not to fool around his camp but go to the tree & do as he was told. Then Yawn went to the tree, but forgot everything Chi'-et had told him & fell down & the big He'-low' came out & killed him.

Pā'-me-nan (9.) chiefs of the valley people

Down in the valley lived Ko the swan and Ah'-wi the Pelican — both big chiefs & Too-kas (& water thrush lived & some other birds.) ~~the Sandhill crane~~ ~~lived with them & other birds also~~.

Ah'-wi said, "high people chief."

Ko' said "low people chief".

Ah'-wi made acorns grow and ate them.

Ko' made wild potatoes (Wi'-e) grow.

Tew'-wut the Killdee

Tew'-wut the Killdee made a Pā'-pe or Doctor dance when he danced. He put something on his head & to mark his dance yet.

Pā'-me-nam (10) (C)

~~How Yawm the Coyote tried to kill his wife & failed~~
~~Pe'-chool the lizard.~~

Pe'-chool the lizard was a boy.

Yawm the coyote tried to kill his own wife Chah'-pahk (When he ~~Chah'-pahk~~) thought he had killed her he ~~put~~ put a basket over her. But she had escaped a hole in the ground & went down into it. He didn't know this & ~~The coyote~~ (the boy lizard) said to Pe'-chool "I killed Chah'-pahk, ~~I killed her, go~~ go & look under the basket". ~~And~~ Pe'-chool went & ~~lifted up~~ lifted up the basket & looked & saw only the hole under it. Then ~~he told~~ told Yawm the coyote what he had seen.

Then coyote sent the boy Pe'-chool to gather dry grass to make a fire & smoke his wife out of the hole. Pe'-chool did as he was told & Yawm set fire to the grass & watched to see where the smoke would come out.

After a while they saw the smoke rise a long way off (8 or 10 miles away), on the other side of a big river. Then they set out to go there. But Pe'-chool got very tired & began to cry. Then Yawm the coyote gave him a green abalone shell to wear for a necklace & put it on him & it came down over his neck & sides & was blue & green. And coyote said, "You stay here & I'll go on alone". So he went on alone & came to the big river & saw his

[over

might on to other side. He asked her to bring a boat so he could across. She said she had no boat & told him to swim. He said he couldn't swim & told her to make a bridge. So she went to work & made a ~~bridge~~ bridge & put some rotten stuff in the middle & then put the bridge across the river. Then Yawm tar carried & slipped off on the bridge started across, but when he got to the middle it broke & he fell ~~through~~ & fell into the river & was drowned.

Ko'-im kaba-pah t- white Bear ot ten'-noole t- chunk

The Beginning of the world; How the people were made and how they got fire.

The beginning of the world was covered with water; there was no land anywhere. The ducks and grebes & other diving birds knew there was land down under the water & they tried to get it, but not one of them could dive deep enough or stay under long enough to find it, for their wind was too short. Then Ah'-mahn the Turtle said he would try. He went down & stayed a long time & when he came up he had some earth he had got from the bottom. He brought it up and made an island of it. This was the beginning of the land, & it soon grew bigger.

When Ah'-mahn the Turtle had made the land there were no people on it. Then Wek'-mek took sticks of elderberry wood & laid them out on the ground and they turned into people.

Then Yawm the Coyote said that he too would like to make people. He tried but couldn't do it. Then he turned into Yawm the coyote animal & has been a coyote ever since. After that all the first people turned into animals – each into a different kind.

Then Wekimek made our kind of people – Nis-se-nan – and we have been here ever since.

The people had no fire but they wanted it. Then everybody looked everywhere to see if they could find the fire, but nobody could find it.

The Beginning of the world.

There were two very small birds – the kind called Ho-loo'-kah-chim'. They were brothers. They had very sharp eyes & after a while they saw a little smoke far away over the ocean. They were the only people who saw it & the only people who knew where the fire was. They told Wek-mek they had seen it & Wek-mek told them to go & see if they could get it. So they cut some tules & made a boat, called Tah'-me, and went out over the ocean to the place where they saw the smoke. Here they found another island. It was inhabited by other people – by Mol'-lok the Condor and his tribe.

[Pá-we-nan

Why the People do not live again

(C)

In the beginning Hi-kaht, a great chief, said that when a person should die, he should come to life on the 4th day afterward, and should live again.

Then Hoot the meadowlark said No, he didn't want Nis-se-nan the people to live again after they died. He said Nis-se-nan were no good & by & by would smell; they had better stay dead.

Then Yawm the Coyote agreed with Hoot the meadowlark. He didn't want people to live again; he wanted them to stay dead.

Yawm the Coyote had a daughter and was very fond of her.

Hi-kaht, after hearing Yawm the Coyote say that he wanted people to stay dead after they died, went out into the brush and ~~picked~~ took a piece of a plant called Sak-ki-ak (probably nightshade) & laid it in the trail. In the night the plant turned into Koi-maw the rattlesnake. The next morning Yawm's daughter came along the trail & Koi-maw bit her & she died.

Mallale saw the little mice coming in their tule boat and he didn't want them to come into his Koom or round house, for the fire was in the middle of the Koom. So he put down the big thick feather blanket that closed doorway, and shut it tight so the mice couldn't get in.

The little mice landed on Mallale's island and stayed there some days & one night they gnawed a hole through the big feather blanket and got into the round house & stole the fire & ran away with it. Then they jumped into their tule boat and went back over the ocean.

When Mallale awoke & found that the mice had stolen his fire he was angry & chased them, but couldn't catch them.

The little mice had brought with them from their own country some pieces of rotten wood, & when they stole the fire they put it in one

[Oma

Yawm to Coyote found to dead body of his daughter & felt bad. Then he picked her up & said, "In 4 days you will come to life again". But Hi'-kahk said "No, she will not come to life again. You said that when anybody died you wanted them to stay dead. So your daughter will stay dead & not live again". That is why everybody stays dead after they die and nobody lives again!

of these ~~fires~~ sticks & it burnt till it burnt up to sticks; then they put it into another stick, and so on until they got it safely back to ~~Wakemele~~ their own island and gave it to Wakemele. Then they put it in different kinds of trees so all the people could get it whenever they wanted fire.

Wallock [= Wahl-lok]

Pā-we-nan

{a Midoo tribe at junction of Sacramento and Feather Rivers -

Captain Sir Edward Belcher, who started Oct. 24, 1837 to explore the navigable limit of the Sacramento writes of Indians called the Wallock tribe by his two Indian guides whom he picked up about half way up the Sacramento on the right bank.

"I landed at the 'Fork' which was named Point Victoria, 121
[at junction of Sacramento + Feather Rivers]
and found the natives had but shortly fled, leaving a large stock of acorns, and all their provisions, fires, &c., behind.

Every experiment was resorted to in order to get an answer from them. The natives who accompanied us called loud enough, and doubtless they were close to us ambushed, but afraid to reply. I therefore attached a knife, some tobacco and beads, and left them to be picked up when the natives returned. On the following morning I perceived them crouching in the grass. One had a metal band on his brow, through which some feathers were passed. They were not clothed and appeared a wretched-looking race. They disregarded every overture made to them by our two Indians, whom I directed to go full in their front on the opposite bank, (about pistol-shot across,) and endeavour to arouse them. With my telescope I could observe them wave the 122
hand slowly to indicate their disinclination and therefore gave up all further hope of friendly communication. Before quitting, I left other presents....They were termed the Wallock tribe by our Indians."

Belcher, Edward. Narrative of a voyage round the World, 121-122
London, 1843

Ask Blind Tom

where O-lol'-lah-pi.

? So with Yuba in Wal. ?

? Can't be same as Ho.lil-le.pa at head nts
O. near Feather Riv.

Ma-chuk-nas - Sacr. Wal. near Patten's Ranch (adam) Johnson

Cuchnas So Yuba nts

O-lip-pas Feather Riv. 32 miles up

To get more animal & plant names in Pā'-we.nan language (from Blind Tom of Pressoine) read to him both Nissenan + Natamusse lists. Same.

List of Patwin rancherias on Sacr. River (furnished by B.T.) in Patwin envelope.

List of Yuba river rancherias (furnished by Blind Tom) in So. Nidor Envelope.

Mewan Rancheria
given me by Blind Tom in 1905 – Cram

1. Taw-nah-nah
Tan'-nah-nah – on Plain (B.T.)
Sŭ-ki'-uh – Kanne n. near Slaughtner (B.T.)
Sĕ'-mah – Kanne n. near Slaughtner (B.T.)
Lo'-pah-tah'-tah (Kanne rancheria on Cosumnes Riv. – (B.T.)
Pal'-lam-nah on Plain (B.T.)
Oo-moo'-chah – near Ella Grove (Blind Tom)

Mo-kel'-kos. Lower Mokelumne to Stockton
O'-che-hah' – very low on Lower. Riv. – [very close to Wi'-pā T prob. same as Yah-chah chumne]

Chi'-mus-se. Name given me by Blind Tom for Patwin along Sacramento River from Lil'-ke below Knights Landing up to Kah-sil' in upper part of Valley.
Can any of these be Western Nisenan? No.
all "Patwin" – Cram

Ask Blind Tom if Lil'-ke rancheria on Sacramento River 3 miles above Fremont was Pat'-win or Nisenan.

Also:
What does Chi mean? Is it short for Chi'-mus-se, their name for Patwin?

Work together Pā'-nan + No-to'-mus-se and use also Nissenan animal + plant lists for suggestions.

LIEUTENANT DERBY'S VISIT TO HOCK RANCH IN 1849.

Lieut. Geo H. Derby, Lieut. Topographical Engineers, while engaged in a survey of parts of Scaramento Valley, visited Sutter's 'Hock Farm' about the middle of October 1849. In his official report he states:

"We arrived upon the southeast bank of the Feather river, six miles below the junction of the Yuba, at 5 p.m., at a point immediately opposite Sutter's "Hock farm"--here we encamped for the night. This is the most beautiful situation that I have seen in California. The river which at this place is about six hundred yards in width, is lined on either bank with majestic sycamores, in a fine grove of which, upon the west bank, is situated Captain Sutter's farm-house, a remarkably neat adobe building, whitewashed and surrounded by high and well built walls enclosing out-houses, corrals, &c. There are about 100 acres of excellent land enclosed and cultivated upon the west bank, which yields the most astonishing crops of wheat with very little labor. The river is filled with salmon; and we observed two seines drawn across the river, about a mile apart, from which I was informed the occupants of the farm-house obtain a plentiful supply. About 200 yards above the farm-house is situated a rancheria of Indians, some 300 in number. This village consists of about 20 mud ovens, partly above and partly below the ground, with

a small hole for egress in the side. They had just commenced the collection for their winter stock of acorns, and had many high baskets, containing probably forty or fifty bushels of this species of provender, standing about. They were mostly naked, and kept up a dismal howling all night as a tribute of respect to one of their number who had departed this life on the day previous. They were suffering much with the prevalent fever, as were the occupants of the farm-house, several of whom were sick at this time." -- Senate Ex. Doc. 47, 31st Congress, 1st Session, p.9. 1850.

HISTORICAL

William Heath Davis, who took Captain Sutter from Yerba Buena (the forerunner of San Francisco) to establish a colony in Sacramento Valley, sailed Aug. 9, 1839, and arrived at the mouth of American River in about eight days, anchoring in front of what is now Sacramento City. As he approached he "saw on the banks of the river some seven or eight hundred Indians, men, women and children," obviously Pā-we-nan of Poo-soo'-ne. Continuing he said: "We prepared ourselves for an attack, but our fears proved groundless. They came off to our anchorage in large numbers in canoes made of tules. That afternoon we weighed anchor and went into the American river, landed, pitched tents, and made preparations to occupy the country."

--"Sixty Years in California," by William Heath Davis, p. 18, 1889.

Lieut. George F. Emmons of the Wilkes Expedition in his account of the overland journey of his party from Oregon to Sacramento, stated under date of October 17, 1841 that when encamped near a ford about two mules north of the junction of the Feather and Sacramento Rivers "the Indians had an extensive burial ground marked by a vast number of skulls and bones, that lie scattered around in all directions, and are said to be all that remains of a once powerful tribe, that had been swept off by disease." [3] These were the remains of the Mal'-lok rancheria--more than 90 years ago.

[3] Wilkes Expd. Vol. 5, 246, 1845.

References

Pujuni [old time] ~~mis~~spelling of Pusuni (Puzhune), which see] Midoo stock

Same as Poo-soo'-ne, a village of Nis'-se pā-we-nan on north bank of American River 1/4 mile above its junction with the Sacramento.

Short vocab. obtained by Dano in 1841 at Sutter's Fort, published by Hale in Eth. U. S. Expl. Expd. 631, 1846. Reprinted by Latham in Proc. Philological Soc. London, VI, 79-81, 1854; Ibid, Opuscula 308-309, 1860.

Vocab. reprinted in Tr. Am. Ethnological Soc. II.

Bancroft, Native Races, III, 567, 649, 1875 (name only)

Sacramento Valley dialect (west).

Pujuni or Bushumnes Gatschet (after Dana), Ind. Languages Pacific States, Mag. Am. Hist. 1, 160, 1877; Bancroft, Native Races, Vol. I, p. 450, 1874.

Pujūni.--Gatschet: Zwölf Sprachen, 32, 78, 1876.

See Poo-soo'-ne

Pujunan Family Midoo

Mooney, Linguistic Families of Indian Tribes North of Mexico, 1, 1885.--Powell, Linguistic Families, 99, 1891.

See Midu

EARLY REFERENCE TO THE PA-WE-NAN MIDOO

In Lieut. Emmons account of his overland journey from Oregon to Sacramento in the fall of 1841, it is stated under date of October 17:

"They encamped in a beautiful oak grove, near the junction of the Feather river with the Sacramento. The two rivers are of about the same size, being each 70 yards wide... The party succeeded in fording it on the 18th, within two miles of the junction. Near the ford, the Indians had an extensive burial-ground, marked by a vast number of skulls and bones, that lie scattered around in all directions, and are said to be all that remains of a once powerful tribe, that has been swept off by disease."

The locality mentioned was (at or close to Vernon) in the territory of the Nissin Pa-we-nan, a valley tribe of the Midoo stock, and the name of the rancheria was Wah-lok.

Wilkes Expedition, Vol. 5, 246, 1845.

Edwin Bryant in the account of his wonderings in California in 1846 & 1847 thus describes a sweathouse he examined near Sutters Fort--now Sacramento:

"Near the embarcadero of New Helvetia is a large Indian 'sweat-house' or Temascal, an appendage of most of the rancherias. The 'sweat-house' is the most important medical agent employed by these Indians. It has, I do not doubt, the effect of consigning many of them to their graves, long before their appointed time. A 'sweat-house' is an excavation in the earth, to the depth of six or eight feet, arched over with slabs split from logs. There is a single small aperture or skylight in the roof. These slabs are covered to the depth of several feet with earth. There is a narrow entrance, with steps leading down and into this subterraneous apartment. Rude shelves are erected around the walls, upon which the invalids repose their bodies. The door is closed and no air is admitted except from the small aperture in the roof, through which escapes the smoke of a fire kindled in the centre of the dungeon. This fire heats the apartment until the perspiration rolls from the naked bodies of the invalids in streams. I incautiously entered one of these caverns during the operation above described, and was in a few moments so nearly suffocated with the heat, smoke, and impure air, that I found it difficult to make my way out."

--Edwin Bryant, "What I Saw In California," p. 272, 1849.

PAWENAN VILLAGES

The Pā-we-nan or Nis-sePā-we-nan tribe (Midoo stock) lived on the Sacramento and Feather Rivers from near the mouth of American River up to a little above Nicalaus. Their southernmost rancheria was about 1½ mile south of the mouth of American River in what is now the City Cemetary of Sacramento. Immediately south of the Pawenan were the Hoolpoomne, a tribe of the Mewko division of the Mewan stock.

Beginning at the south the Pawenan villages were:

1. Sah-mah. On east side Sacramento River a mile and a half below mouth of American River, in the place now occupied by the City Cemetary (Sodaville). The language was the same as at Poosoone only the words were spoken quicker.

2. Poo-soo-ne. On north bank of American River about a quarter of a mile above its mouth. The No-to-mus-se call the Poosoone people Tah-kow.

3. Yah-man-nā-poo. On north bank of American River about half a mile above its mouth and a quarter of a mile above Poo-soo-ne.

4. O-pok-i-ki. On east side of Sacramento River 8 miles above mouth of American River.

5. We-se-nah. On east side of Sacramento River about 9 miles above mouth of American River and one mile above O-pok-i-ki. Probably on Mound Ranch. This village was the second largest of the tribe, being next after Wahl-lok.

6. Wahl-lok. (or Wahl-lak) On east side Sacramento River opposite mouth of Feather River, at place where Vernon now is, and nearly opposite Fremont. This was the largest and most important village of the tribe.

7. Kot-chuk. On east side of Feather River 2 miles above(or below-) Yo-kul.

8. Yo-kol (or Yōkkul). On west side of Feather River about 2½ miles below Nicalaus.

9. Hawk-hawk. On east side of Feather River close to Lim-mahn (between Lim-mahm and Yo-kol).

10. Lim-mahn. (or Lim-mă). On west side Feather River near Nicalaus--a short distance above Yōk-kol and on same side of river.

11. Hol-lah. On east side of Feather River about 1½ mile above Lim-mahn.

12. Ol-las. On west bank of Feather River about 2½ miles above Lim-mahn and on same side of river. Language not pure Pā-we-nan--some words like Chico Midoo.

13. Hol'-lo-wi. On west side of Sacramento River opposite mouth of Feather River(where Fremont is).

14. Nah'-wah. On west side Sacramento River near mouth of Feather River and not far from Hol'-lo-wi.

Nah'-wah and Hol'-lo-wi were the only villages on the west side of Sacramento River.

What is where is
O-lol'-lah-pi

?

U/20n/E44 Midoo stock: No-to'-mus'-se (Southern Division or Nissenan)

U/20n/E44

80/18
c

Notomusse

TREATY OF CAMP UNION NEAR YUBA RIVER, JULY 18, 1851

Tribe	Chief
Das-pia	Wee-mar
Ya-ma-do	Oi-ta
Yo-la-mir	Wal-le-pie
Wai-de-pa-can	Ka-ma-la
On-o-po-ma	Man-arck
Mon-e-da	Wal-lem-hook
Wan-nuck	Yu-me-an
Nem-shaw	Was-hi-ma
Bem-pi	Ti-co-la
Sa-cum-na	Yo-lo

Foothill division of Northern Maidu

The territory of the Ti'-mah (Koi'-kow) or Mountain People contained many rancherias whose names I was unable to secure, owing to the absence of an old Indian locally ~~named~~ known as Old Jack [later: worked him], who was away visiting Indians at Grindstone rancheria at the time of my visit to Chico. (Got him later - own ranchería) Konkow valley ~~with its rancheria~~, the proper name of which is Koi'-un-kow'-e, and Nemsĕ-we (commonly called Nim-shew or Nim'-shoo) on Big Butte Creek are in the northern part of their territory.

June 1924

Middle Foothills Midoo north of Oroville (Information from Alfred Bennett, Konkow, P.O. Millsaps)

Some at Morretown. Also across river at Bald Rock (Berry P.O.). To get there must go round by Enterprise (15-20 miles). "Language essentially Konkow."
Bald Rock band (incl. Polly & Jim) 'Kum-mo'-win.

At Oroville many words differ from Konkow + also from Mitchopda.

At Richardson Spring (north of Chico) language nearly same as Konkow.

The division between the northeastern No-to-koi'-ye and the Kon'kow is near Bucks Ranch.

Mem: Stanfield Hill, Calif.

Mrs Pancy E. Higgins (Stonkefer)
P.O. Oregon House.

Nashville, El Dorado Co

Arthur Lambert

Feb. 1931

Known only of repute

208 (70)

(1)

Tahn'ku
{ Henry Thompson: My People -- Nik'mi'dum.
{ Tahn'ku

Stringtown Tah'-ah { same Moosetown - Chi-chu
Enterprise " " " "

Woodman Ranch
√ Bald Rock - Bon'kum-kum - { cemetery / Burying ground called Se'to.
√ Bidwell Bar - Lah'-mim-mool (at Bridge)

Buffalo Ranch -

Sunset Hill -

√ Forbestown - Lōm'-bah ours

Lasslys

√ Mt Hope House - Mahn'-hope ours

Mt Hope

Woodleaf - ours

Oroleeve - ?

√ Cliffer Hill - Man'-ne o'-po ours

√ Strawberry Val - Poo'-ming koi'-ya ours

Oak Val. ours
Eagleville
√ N. York Flat - Kong'-koi-yo Cemetery { m.t. Pi'-ka = Forbestown Ridge
So of Forbestown
~~N. Star House~~ ours for Forbestown Ridge

Buckeye "
√ Dobbins - Soo-lah' ours
~~Hintsaf~~

Campionville Not ours.
~~Oro Grove Greenville~~ Not ours -
√ ~~Union Hill~~ Indian Ranch - Yun'-dah - ours -

2-3 miles N of Rackerby Boo'-poo ours

Orovilla
W E Duncan
& Mrs Lucille Metzeler (teacher)
of Oroville
Yuk'-ka
Yuk'-ka
Yuk'-ka
Yuk'-ka
Yuk'-ka

Pah'-ki-yim - quiver or bow backup?
Ask Nevada Co:
Neotoma - Yu'-e-mah + Tell'-lah (or Tā'-lah) tah'-tah tu-tuk'-tah
Brush Rabbit - Noo'-sim or Tah-kah'-lah
Che'-kah che-kah - Ranch
{ che'-boo-too'-te Chaduiles or Trochilus
{ che'-be tsa-too
Deal - Wōs-pō'-po-lah Ingaccoffs?
Sturnella - Wi'-mēs
Loon'-sik-sik - Jetters
Cinclus or Sayornis nip? Mum'-mim pis-pis?
Wus'-wus-se } = Toxostoma?
Book'-poom sik'-sik }
Notophthalmus torosus
Coccoon - -
Snuffing bip - Eg bitter - -
Sagebrush Tules
Sanglas ahnus
Libocedrus
Texus
Nuttall Willow
Elder | Ko'-so

Reeder School teacher

Sweatland School Mixed Indians

1/4 mile this side W of highway.

Take Totalif

Midoo old woman N of Oroville

at Zinke's Ranch on Bald Rock road.

Near Enterprise — Martins father & mother

Midoo

Oroville - Nidwell Bar - (Bald Rock) Moorestown - Bangor region - Enterprise.

No native Indians at Marysville.

Cherry Creek - Bald Rock. Several families on Bald Rock road about 6 miles east of highway. Turn north from Bald Rock road west of Zinke's ranch.

One old woman (alone) close to Zinke's ranch (on east side).

Turn north thru 2nd grants Landusa forest just east of schoolhouse.

First house Elbert Martin + wife (young), + wife's mother (mrs Johnny Johnson). Other Indians nearby - several houses. Mary Konikow or Tan-ku. Visited Oct. 1928. - Curtin

Enterprise: See Martin family + others (Konkow + Tan-ku) (Worked July 14-15, 1930)

Moorestown: Old Billy Logan + others (Kum-mo'-win).

Sweetee Flat (via Bangor). Old Mrs Hughes (Tahni-Kow).

Yankee Hill: W. C. Clark ("Billy Clark").

Kum-mo'-win

Bald Rock Band near Moorestown

Polly + Dr Jim -

[Verified 1930 by Enterprise Kummowin. - Curtin

Auburn Reservation 2 miles sw of Auburn Jan. 1935

Gothers. - Curtin - Yes, been there

Get complete list Nutmuss ranchers.

Kum mo-win East to Strawberry Val

& Blue Nose — not quite to Mohawks.

North not quite to Bucks Rch.

SE to Buckeye, & West to Merrimac, but not quite to Stanwood.

Not to Grizzly Hill or Soapstone Hill

or Poker Flat — all these Tahn'kum.

Bidwell Bar "ours".

Feather Rcha "ours" — but where?

Also Round Val. — but where? Mendocino Co.

called Hi'yo by our people

Konkow now Round Val — Mendocino Co ~~What~~?

Buffalo Rch, Sunset Hill

Stringtown & Forbestown "ours"!

[on So side So F K!]

Tribe W of Oroville Sä-wim.

Kum mo'win

Our so boundary follows about

Challenge Road [line] from

Oroville SE to Bangor & thence

NE to Challenge [don't behind it]

Downieville & Camptonville Tahnkum

Don't understand talk at Colfax

& Auburn — dif. tribe [Ne'-se-non].

Kummowin

Red & Cross foxes (mostly Cross — red very scarce)

tamed & kept like Dogs. After whites came

would catch chickens & kill little pigs.

Coyotes also caught when young & tamed.

would never bite master but bite others.

Kum mo'win

Roundhouse: 2 main + smokehole + fire between

6 studding posts

How many posts + how arranged?

Maple bark string wound around drum-club. Stand up.

Door faced always West

1 or 2 centerpost? 2.

Drum cider or each day {burnt out coals rubbed w/ stone / work all summer}

Buffalo Rch up at here ours

Tahnkum is of Wyandotte + Bangor

Smokey Flat ours — line at Bangor

N Y. Flat ours

Buckeye, Honcut, N Star Home, Winthrop House ours.

Marysville — Ho to Koi'yo

Auburn, Colfax, Whitelaw same people (Tahn'kum)

spring & mud.

Unwatered salt, over fresh water for + if

caught — near (Cook round to get salt)

Kennamaica Martin says:

Tahnkum so of River [which river?] — Bob Soft Feather

Ours: Berry Cr. Mt. House, Merrimac, Beaver Rehab (2 in N Merrimac)

" SE to Challenge. All over Forbestown + Strawberry Val.

" Buffalo Rch 4 from entrance of New Lake

Cherokee belongs to Konkaw.

Smokes, Elat & NY Elat "ours"! (also Buckeye House, N Starkweather, Winter House ours)

Oroville & W. Sā wia

So of Wyandotte & Bangor, Tankum

Morristown ~~Notokings~~ Tankum

Auburn, Colfax, & Whiteland. Tankū

Our people sometimes went to Whiteland for salt mud + if caught, there was war.
We cooked the mud for the salt.

Jan 1930

Tahn'-kū of Stanfield Hill.

From Henry Thompson, Stanfield Hill - Oct 31, 1920

Our language slow - Most like Moorestown.

Mole & Eagle held up sky - storming no fall. would be alive on T. earth for if sky would have crushed them.

Tahn'-kū

We call the ~~Oroville~~ and mountain tribes Ti" (How is this?)

We talk like Auburn
" Forbestown
Challenge
~~Strawberry~~
Oak Valley
Dobbins
Bangor
Wyandotte
all Tahn'-kū

Henry Thompson

{Enemies fight us -
{Chico only one

If I force kill one of another tribe man goes + kills him - Nobody says or does anything - that ends it.

Am. River, Nesenan — No-to'-mus-se — Blind Tom [carded]

The lowest (westernmost) villages of Nesenan were Kahdemah' and Sāk

Both were on north side Am. River.

Sāk was about 7 miles above Lincoln, + Kahdemah' 2 miles higher up (on present Hof ranch') (where Blind Tom lives)

all No-to'-mus-se

Both were No-to'-mus-se Ok subtribes of Ne-se-non.

✓ Ā'-chup - North this side Am River, this side San Juan.
✓ Ā-kmah about 4 miles above Ā-chup + also on N side
✓ Yek-kal'-le N. side Am River below Fairoaks
✓ Kis'-kis So. side Am River opposite Fairoaks.
✓ Ahn'-nah-pe N. side River ~~opposite~~ Ok Fairoaks (opposite Kis-kis)
✓ Yo-lem-hū So. side River below Folsom.

0 0 2 8 8

Wanted: meaning Tahn'-ku — Look up Tahn-ku & Nevada City vocab.

√ " meaning our campoodie To-sow'-wan-no

Name of Colfax place + rcha. Ahn'-koi'-yo

Rcha. nearer, 2 mi. this side Colfax — Wi'-puk-no rcha. "

√ " Auburn — Aw'-put-tē "

√ " Buena Vista — Hoi'-duk "

Nov. 11, 1928

Kow-wahk

Nevada City tribe — same as at French Gulch

No general proper name for all speaking our dialect.
Might use To-sow'-wan-no for our people about Nevada City and north to San Juan and Challenge.

Behind to extend west to Smartsville & Marysville (but not cross Feather Riv.)

Nevada City rchs: Tet'-tem-mah — stream side Nev. Cy.
Wah'-kah-dut — present rcha. where now stand "campoodie"

Bear River believed to be our So + SE boundary!

old rcha north side Nevada City — Oos'-tah-mah

Wahl'-le-koo'-pē

√ Colfax + Yankee Jim tribe — Kō-mōng'-gahk

√ Place called Idaho about 2 mi. "along" Grass Valley — Mul'-mul-mah.

√ Big rcha. about 1 mile above Grass Val. — Pap'-pook.

√ Chicago Park 5 miles "this side" Colfax + 1½ miles this side Bear River called Too'-e. It is 1 mile south of Buena Vista.

√ Deer Creek at Nev. Cy — Ōng'-koo-lah.

√ Main Yuba River near Challenge (at S. end & S. side) — Poo'-nim-bahm sā-o.

√ So. Fk. Yuba River "this side" San Juan — Chah'-pah-lahk um sā-o

Tahn'-ku — Auburn tribe

No'-to-koi-yo (N. People) had big rcha + Roadhouse called Pan'-koi-yo after side of Challenge (which is north-west of main Yuba River) (Nevada City) about 18 miles N. W. Apparently all northward of main Yuba were called No'-to-koi-yo (thus including Kum-mo'-wim of Moorestown — the Moorestown tribe is called Ti' [= West].)

· Washoe tribe — Mo'-nah

· N. Piute tribe — Chi'-soo

· Sierra Valley belonged to Mo'-nō [= Washoe].

Sierra City + Downieville Nam'-to-koi'-yo tribe.

Camptonville, Downieville, Sierra City belong to No'-to-koi'-yo.

Stampede Val. + Moorestown were No'-to-koi'-yo or Ti'.

Moorestown, Entaprise, Bald Rock were Ti'

√ Grass Val. rcha. Das'-pah.

√ Old rcha. at Bloomfield — Chah-kow'-wim koi-yo.
Camptonville same tribe?

Line between Notokoiyo + our tribe passes near Challenge, prob. along main Yuba River.

Homa and Nunada city

Inquire particularly. — Com

~~Nissenan~~
No-tó-mus-se

CC

INDIANS

Fremonts 2d Expedition

March 6, 1844.-Rio de los Americanos 10 miles above Sacramento River, California.

"We now pressed on more eagerly than ever; the river swept round in a large bend to the right; the hills lowered down entirely; and, gradually entering a broad valley, we came unexpectedly into a large Indian village, where the people looked clean, and wore cotton shirts and various other articles of dress. They immediately crowded around us, and we had the inexpressible delight to find one who spoke a little indifferent Spanish, but who at first confounded us by saying there were no whites in the country; but just then a well-dressed Indian came up, and made his salutations in very well spoken Spanish. In answer to our inquiries, he informed us that we were upon the Rio de los Americanos, (the river of the Americans,) and that it joined the Sacramento river about 10 miles below."

Fremonts Expl. Expd. to Oregon & North California, 245, 1845.

The village do letter was Kah-de-mah - CMM

No-tó-mus-se village of Kah-de-mah -

CC

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WILD TOBACCO ESCAPED FROM THE NOTOMUSSE OF KAHDEMAH

In exploring the bottomland along the north side of American River about 9 miles east of Sacramento, August 20, 1907, I found wild tobacco (Nicotiana attenuata) profusely abundant and growing unusually rank and tall--as high as my head or higher. It grew in greater abundance and covered a larger area than I had seen elsewhere--covering many acres of waste land in so dense a growth that it was impossible for a person to walk without getting stuck up with it.

It is doubtless self-seeded from the aboriginal tobacco garden of the Notomusse at the nearby rancheria of Kahdemah, for it was the custom of the Indians to grow tobacco about their villages.

I have seen the same thing, only on a less extensive scale, as far south as the head of Caliente Creek in Kern County, at a New-oo'-ah settlement near the present postoffice called Piute. - Sam